

MISSIONARY HERALD

JANUARY 1963

PRICE SIXPENCE

INDIA
EAST
PAKISTAN
CEYLON
CONGO
REPUBLIC
ANGOLA
JAMAICA
TRINIDAD
BRAZIL
SIERRA
LEONE
HONG
KONG
NEPAL



Shipping on the River Hooghly at Calcutta

(Photo: B. G. Ellis)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

YEAR OF DESTINY?

1963 may prove to be a year of destiny for the B.M.S. The importance of the year, which we now begin, for the future life and possibly existence of our beloved Society cannot be over-emphasized.

During the past year it has become starkly clear that the B.M.S. is faced with two alternatives. Rising costs, inflation, both at home and abroad, and the increased challenge of major opportunities being presented in many spheres of our work means one of two things. Either the Society may have to reduce its commitments and limit its activities, or, facing up to these tremendous challenges, expand its service for God's Kingdom.

There is little prospect of an end to inflation and if we are unable to adapt our budget to meet it, the prospect is that we will continue to do less and less work on the sum which we now raise. Such a possibility would mean the end of the useful service of the Society. If, however, we face up to these God-given challenges and, in faith, triumph over the costs, then our service may become truly worthy of those called to serve the Master, who originally commanded us "to set our hands to the plough".

A moving appeal

Few who attended the B.M.S. November Committees will forget the moving appeal of M. Etienne Guestan of the Congolese Baptist Church, for more missionaries for that new republic. His *cri de coeur* was echoed in the Report of the Africa Sub-Committee. Thirty-nine more missionaries are needed urgently by the young Congolese Church. To shut our ears to such appeals would make us unworthy of our Christian heritage. We, under God's Spirit,



Nurses at the Christian General Hospital, Palwal, North India. This is one of the areas where missionary work is difficult and apparent results few

were privileged to bring that Church into being. Shall we fail it now in its hour of crisis and peril?

During the last few years in India our missionaries have been privileged to share in a wondrous movement of God's Spirit in the Kond Hills and West Utkal region of Orissa. Village after village is seeking the services of a Christian preacher or teacher. Baptisms, in the last few years, have numbered nearly 1,000 annually. Yet how can statistics tell the individual stories of aboriginal people released from the ancient dark powers of witchcraft and animistic worship and brought into the glorious light of the Gospel of Christ? Such people cannot be won save by the sending of missionaries, the support of new churches, the building of schools, and the supply and maintenance of vehicles.

Westward the horizon is as bright. Cianorte, Umuarama and now Cascavel, a new centre for work in Brazil, is shortly to be opened up. Such pioneering is only possible because the Society

now has five married missionaries in Brazil and a sixth couple to join them soon. Yet this work also can only expand through increased resources being made available.

There are areas where the work does not advance as rapidly as in those places mentioned. Yet the slow, unglamorous daily grind in which many of our missionaries are involved is work which builds up the Church for the future. There are few ministers in the home churches who do not know such labour, and even fewer who do not know that by such patient labour inquirers are led to the Cross, new members built up in the faith and old members encouraged.

This year's minimum requirements

As this article was being written there was no clear indication that the churches were measuring up to this year's minimum requirement of £410,228. Giving was £3,000 down compared with last year, when it should be £6,000 up.

(continued on page 14)

WHERE THE GOSPEL IS PROCLAIMED WITH A SIMPLE FORTHRIGHTNESS

By A. BRUNTON SCOTT

ONE of the exciting things about the life of the Baptist Church in Brazil is the very active part that the ordinary members of the church play in the spread of the gospel. There is a "simple forthrightness" about their manner when giving their witness that is most refreshing. There are no apologies for what they are saying, nor is there any false modesty in their approach.

The atmosphere in which they live

The "believers", as they are called, live in a predominately Roman Catholic atmosphere. About 75 per cent of them have been converted directly from the Roman Church and they therefore know that church and its practices from the inside. They well know that a large proportion of the so-called Roman Catholics of Brazil have little or no understanding of their faith and that the same percentage have no knowledge of the Bible of their church. Further than that, the believers are only too aware that with its Mariolatry, its reverence for images, its "other Christ", the people are not finding salvation, can receive no satisfaction for their souls, and are not being given the water of life to slake the thirst that man has for God.

Whatever the Roman Catholic Church may be in more developed countries, and whatever its official doctrines may be on paper, the Brazilian *crentes* (believers) know by experience that this Church in Brazil has been found badly wanting. It has left the people in darkness, offering little more than idolatry, an innumerable number of religious *festas* throughout the

year and a life with little relationship between faith and ethics. To the believers the field is clear. The command of Jesus is quite definite. They have been saved from the darkness of Romanism, therefore, they must by all means save some others.

These factors, coupled with the natural gift the Brazilian has for talking and being friendly, make many of our brethren here natural evangelists. Most of them have little education, and for many it is a struggle even to read the Bible, but their love for Christ and their desire to serve

Him does not rest on their attainments at school. They know the gospel of Jesus Christ in the power of the Spirit and this they want to communicate—and communicate it they do with a zeal, and very often a skill, that makes us envious.

Not that all the members of the Evangelical Church are of the same mind. No! As in Britain, so in Brazil, there are grave and somewhat alarming weaknesses in the life of the evangelical church, but there is usually a nucleus of dedicated souls in each church who accept the



(Photo by courtesy of the Commercial and Information Service of the Brazilian Embassy in London)

A lorry crossing a river in Brazil by ferry boat

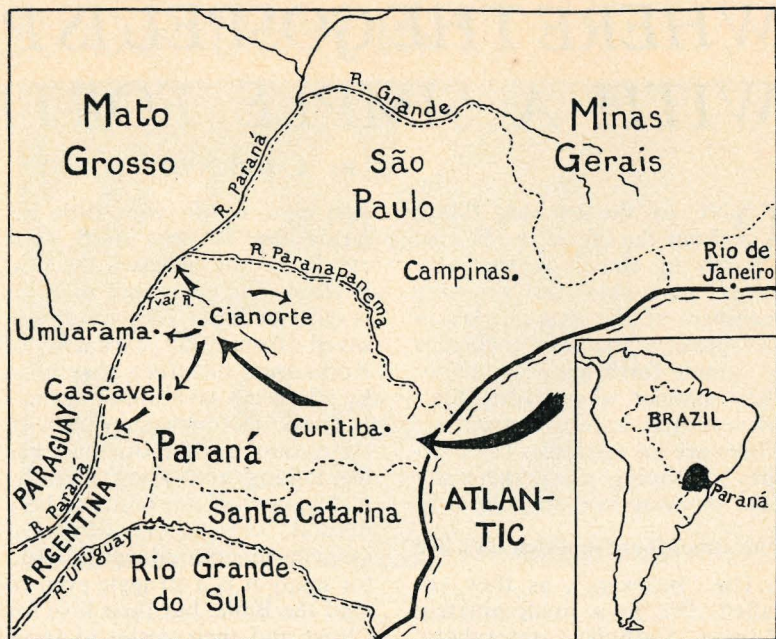
responsibility of being Christian, and who are anxious to win others for Christ. It is these people who do so much for the spread of the evangelical faith.

On a recent journey I made to a church about seventy or eighty miles away, I had with me in the jeep a young Brazilian pastor and two members of the church in Umuarama. We were going to attend a conference of church leaders. About three miles from our destination we picked up a woman and her three children walking into the town.

Within two or three minutes one of the men, Senhor José by name, quietly announced to the woman and her eldest daughter that we were *crentes* on our way to a conference of Baptist church leaders in the area. He went on to ask her if she knew anything about the evangelical gospel, and receiving a negative shake of the head as an answer, began in a simple tactful manner to explain some of the basic Christian truths. He explained that in Jesus alone we are able to find salvation, that this offer of salvation is made to all who truly believe and repent of their sins. He also commended to her the reading of the Bible and the benefits of attending the services of the Baptist church, where she undoubtedly would learn more about the gospel.

In a jeep

This conversation took place in a jeep that was lurching its way along a bad road at sixty kilometres an hour. It was dusk. I was trying to get to our meeting on time, but because of the state of the road was constantly having to throw the wheel over to avoid the deepest of the holes. Often I had to brake suddenly and there was, of course, the continuous changing of gears. But despite the noise, the lurching of the jeep and the jolts as we banged into the ruts that could not be avoided, brother José



A map of Paraná State, Brazil, showing the areas of B.M.S. advance

quietly but firmly went on pouring some of the saving truth of the gospel into the ears of this mother. Though having to concentrate on driving, I did manage to catch a good bit of the conversation, and it was good to listen to. We said good-bye to the woman in the town and prayed that the seed sown would take root and burst forth into life eternal—as it so often does. Another opportunity had been used by a simple Brazilian who has had four years of very elementary education, but who has been well schooled by the Holy Spirit to recognize opportunities and use them for the spread of the Gospel.

Rapid growth

Here we have one of the reasons for the rapid growth of the Evangelical Church in this part of the world . . . the willingness of the layman to lend his energies and his voice to the spread of the truth of God. Furthermore, the witness given is usually irenic in spirit and positive. Sometimes criticisms are

made of the Roman Church, but in such criticism there is usually a complete absence of bitterness. It is recognized that to preach Christ is a positive message, and, anyway, the Roman Church has already reaped the harvest of its idolatry and "other Christ" in the ignorance and darkness of the vast majority of the people. Why spend time criticizing an already discredited Church, when it is the living Christ the people so badly need?

Wonderlands

Your children will enjoy reading an exciting new serial called *Wings of the Morning*, which begins in *Wonderlands* this month. It is about the thrilling adventures of a Brazilian family. Another new series, *African Folk Tales*, also begins in the January issue.

Wonderlands, the Junior Magazine of the B.M.S., is obtainable from your church magazine secretary or the Carey Kingsgate Press Ltd., 6 Southampton Row, London W.C.1.

THEY GO TO PROCLAIM THE GOSPEL

New B.M.S. Missionaries

WE publish here further portraits and brief biographies of new B.M.S. missionaries who have sailed for their fields of service during the autumn.

They need, above all, your prayer support. So when you have finished reading this issue of the *Missionary Herald*, will you cut out this page and keep it in your Bible to remind you to pray for them?



For Chandraghona, East Pakistan

MISS MYRTLE JOHNSTONE, R.G.N., S.C.M., a member of South Leith Baptist Church, where she was baptized in 1949, is designated for service in the Arthington Baptist Mission Hospital, Chandraghona, East Pakistan.

Miss Johnstone was an active member of the Christian Endeavour, the Girls' Auxiliary and the Nurses' Christian Fellowship.

She received her nursing training at Edinburgh Infirmary and Aberdeen Maternity Hospital. She spent two years at Carey Hall.



For Colombo, Ceylon

REV. GEORGE ROBERTSON LEE and MRS. BETSY HELEN LEE are both members of Monmouth Baptist Church. Mr. Lee was trained at the Bible Training Institute, Glasgow and Spurgeon's College, London, and holds the B.D. degree of London University. Mrs. Lee is a teacher, obtained a B.Sc. degree at Reading University, and also studied at the Bible Training Institute, Glasgow.

Both have seized many opportunities for Christian service.

More about the evangelistic work they will be doing in Ceylon will be found on the centre pages of this magazine.

For Udayagiri, Orissa, India

MR. BRIAN WINDSOR and MRS. JANICE MARA WINDSOR, and their son PAUL, have sailed for service in the Moorshead Memorial Christian Hospital, Udayagiri, Orissa, India. Both Mr. and Mrs. Windsor are members of the Morden Baptist Free Church, in many departments of the life of which they have served. Both were members of their church missionary council, and Mr. Windsor was an officer of the Boys' Brigade.

Mr. Windsor is trained as a hospital business manager and Mrs. Windsor is a shorthand-typist. Both have spent a period at St. Andrew's College, Selly Oak.



BAPTISTS IN AN INDEPENDENT JAMAICA

By WALTER FOSTER

ON 6 August, 1962, Jamaica became an independent country, after over three hundred years of British rule.

It was a day of rejoicing and hope, which was also graced with dignity and responsibility, with gratitude for what had been good in the past, and plans for co-operation in the future.

It is appropriate to consider the part played by Baptists in building the foundations of nationhood.

The founder of the Baptist Church in Jamaica was George Lisle, a coloured man from America who had been a slave and won his freedom. He had converted his own master, Major Kirkland, and had come with him to Jamaica in 1783 at the end of the War of American Independence. He preached on the Race Course in the middle of Kingston and finally built a church, despite continuous opposition from the slave owners who controlled the sugar plantations. He was imprisoned on a charge of sedition, but acquitted and given special privileges by the governor of the prison while there, being allowed to visit sick members of his congregation and even the prison governor's own family.

George Lisle converted Moses Baker, another coloured man, who carried on his preaching at Adelphi in the north of the island on the plantation of a Quaker owner who allowed his slaves to hear the gospel.

These pioneers were subjected to persecution, violence and slander, until finally the House of Assembly governing the island which was controlled by the planters, passed a law to say that

no coloured men should preach to the slaves.

The Baptists in Jamaica, led by George Lisle and Moses Baker, appealed to the Baptist Missionary Society in England for help and in 1813 the first English missionary, John Rowe, arrived in the island.

A period of great hardship

There followed a period of great hardship and effort, in which all the forces arrayed against them, including yellow fever, which killed many missionaries, and official opposition which was built up by the slave-owning planters who were well represented in the Jamaican House of Assembly and the English Parliament. Nevertheless the work proceeded and grew, until the crisis of 1831 when slaves led by Sam Sharpe,

a house slave and a Baptist deacon, started a passive resistance campaign, believing that their freedom had been granted them but that it had been withheld by their masters.

The movement got out of hand, plantation houses were burnt and much sugar-cane destroyed. The revolt was quickly suppressed, many slaves killed, and Sam Sharpe with other leaders tried and hanged.

The authorities turned on the missionaries accusing them of inciting the slaves to rebellion, although really they had tried hard to restrain their followers. William Knibb, Francis Gardener and later Thomas Burchell, the missionary leaders, were imprisoned and their lives endangered. They were acquitted, but the mob was whipped up by the planters to destroy most of the Baptist churches and mission



(Photo: Jamaica Tourist Board)

Princess Margaret and Lord Snowdon greeting church leaders at the Jamaican Independence Celebrations

houses. Knibb made his visit to England where he campaigned for two years against slavery, helped by other missionaries, the Anti-Slavery Society and the growing power of public opinion.

Finally, the British Parliament, inspired by Wilberforce, Buxton and others, abolished slavery and the greatest achievements of the Baptist Church in Jamaica began. The churches were restored, the former slaves joined in large numbers and the missionaries were given a unique opportunity. They guided their people through the difficult period of apprenticeship, and with full freedom were able to play a vital part in the building up of a new community. They were the champions of the people. They provided elementary education and with the help of grants from England they started free villages by buying up land from the derelict sugar estates, and thus helped their people to obtain land and opportunity.

This was the formative period in modern Jamaican history, and despite all the difficulties, a new peasant class of small farmers came into being, which remains the backbone of Jamaican society today.

In all the period of Jamaican history which followed the Baptists represented the mass of the people, and this is still true, especially in the country parts.

The parliament house is named after George William Gordon, a coloured member of the House of Assembly, who had championed the people and also built up his own Baptist church and followers. He was court-martialled and hanged after the Morant Bay rebellion of 1865, although really innocent of direct responsibility.

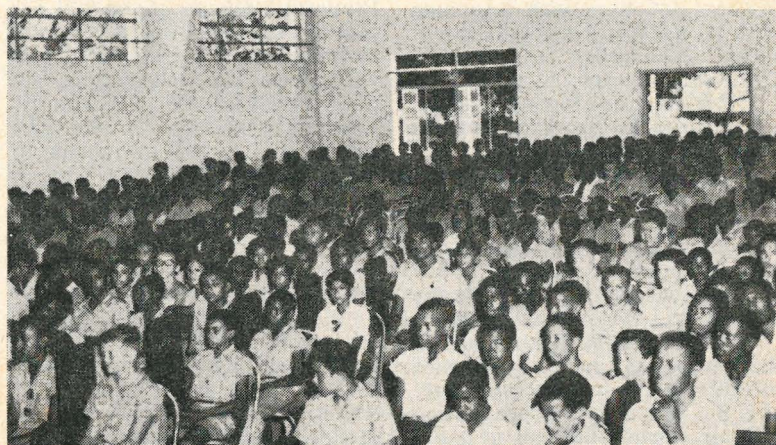
In the last census about a quarter of the people of Jamaica declared themselves to be Baptists, and this gives a reliable in-



The Governor of Jamaica speaking at the Calabar High School Golden Jubilee Celebrations

dication of the strong Baptist sympathies still felt in the island by many people.

Jamaican Baptists have been independent since 1843. The churches are strongly organized and enthusiastically supported. In the same year Calabar College was built for the training of the Jamaican Baptist ministry. Since that time nearly all the Baptist ministers have been trained at Calabar and many other ministers from neighbouring islands. There are eighteen students being trained for the ministry, including two women students, one of whom has recently completed her course. Several students have gone on to degree courses at Calabar and in English and American Baptist Colleges.



(Photo: Donald Monkcom)

School Assembly at the Calabar High School

Calabar High School, started originally for the sons of Baptist ministers, celebrated its fiftieth anniversary last year and the Jubilee week in September marked the beginning of the public functions held in Jamaica. At the prize-giving the Minister of Education, the Hon. Edwin Allen, paid tribute to the work of the Baptists and of Calabar.

It was also appropriate that the Prime Minister of Eastern Nigeria, a fine Christian leader, came to Calabar with his wife and a whole group of his fellow-countrymen. He planted a tree and paid tribute to the work of the Jamaican Christians in West Africa and at Calabar, Nigeria, where he himself was trained.

Calabar High School has played, and is playing, an important part in the leadership of modern Jamaica. The Jamaican representative at the United Nations assembly, Mr. Egerton Richardson, is an old Calabar boy and so is the Vice-Principal of the University of the West Indies, Dr. Philip Sherlock. There are many other leaders at the University, in the Ministry, in the professions and commercial life who were trained at Calabar High School. We are proud of our Baptist witness and leadership in the island as a whole.



(Photo: M. Flowers)

Ploughing with a metal plough at the Khulna farm. This metal plough is believed to be the only one in use in East Pakistan

LOSS OF MORAL LEADERSHIP— A MAJOR ROAD BLOCK

Western Christianity's loss of moral leadership overseas is a major road-block facing Christian missions today, a former Church of South India bishop told the annual meeting of the United Church Board for World Ministries.

Bishop Lesslie Newbigin, director of the World Council of Churches' Division of World Mission and Evangelism, said this loss has resulted from the participation of Western nations in wars beginning with World War I and lowering of moral standards in so-called Christian countries.

Other factors forcing foreign missionaries to "work against the stream", he said, are changes in political power and the upsurge of rival faiths.

Bishop Newbigin declared that "the basic form of witness in the New Testament is suffering. Today there is a witness to be borne in the whole world by suffering," he said.

He reminded the mission leaders that "we are not in the business of missions to create a success story. It is not our task to propagandize for our organization or to build impressive statistics or to proselytize".

Western churches are in missions, he said "to present Jesus Christ as the one Saviour of all men. Nothing in our organization must obscure that fact. The basic question is whether the missionary task is so discharged that men see Jesus and not us."

To Win India For Christ

"India is not a Christian country. Proportionately we are only 2½ per cent of the population. If you look at India, the changing India, you will realize that missionaries are wanted even more than previously.

"India is becoming an industrial country and people are moving to industrial areas and the Church has got to follow them. It is a new piece of work that's opening up for us. You people have some experience of working in industrial areas. We want you to come and help us.

"Please send men and women of first grade. Send intellectual and spiritual giants, who will be able to conquer India for Christ."—The Rt. Rev. Hospet Sumitra, former Moderator of the Church of South India. (*Overseas News*, November 1962.)

BREATH-TAKING IN THE

Breath-taking news continues to pour out of the Kond Hills of India.

The Mission Hospital at Udayagiri has attracted the notice of the Government of Orissa which has promised substantial financial help.

A grant of Rs.42,000 (about £3,200) to build a new women's block and Rs.10,000 to buy equipment are in hand.

Money is available from other sources to build a new tuberculosis block.

Cash has been promised to make possible the extension of wards and the out-patients' department, the rebuilding of the training school, the completion of the hostels, the building of quarters for a doctor, the provision of accommodation for patients' relatives and the extension and improvement of the operating theatre block.

The Government is eager to help without conditions which cannot be gladly accepted and the hospital authorities can see the possibility of the extra staff which will soon be needed.

Dreams of missionaries that men and women of the Kond Church would share in the work of the hospital are coming true.

ISLAND WHICH OF MISSIONS

Ceylon is not allowing any increase in the number of foreign missionaries.

The departure of Rev. George and Mrs. Lee for Colombo on 19 October is, therefore, of particular interest.

Their entry into Ceylon has been made possible by a number of other moves.

Miss W. Turney, the Field Secretary, left Colombo on leave when the Lees arrived and her work was taken over by the Rev. Eric Sutton Smith, minister of Cinnamon Gardens Church in the capital city.

This arrangement will last for one year during which the Lees will take over much of the work at the church which has an English-

NG PROGRESS E HILLS

Jayananda Mallik is now Dr. J. Mallik, M.B., B.S. He has completed his training in the minimum time. Now, with a deepened Christian experience, he has expressed a keen desire to work among his own people as soon as he finishes two years' service as a hospital houseman required by the Government.

Sister Bibasini has nearly completed her first year as Sister Tutor. Brojananda Naik runs the laboratory and Damodoro Prodhan is in charge of the office.

The hospital staff is taking a considerable part in the rapid spread of Christianity in its area.

For example, they promised to pay the salary of a young evangelist. They are delighted that the man chosen for the job is Mosa Naik. He was once a patient in the hospital. Treatment, including operations, cured him of tuberculosis of the spine. Now he tramps the hills and valleys teaching and preaching.

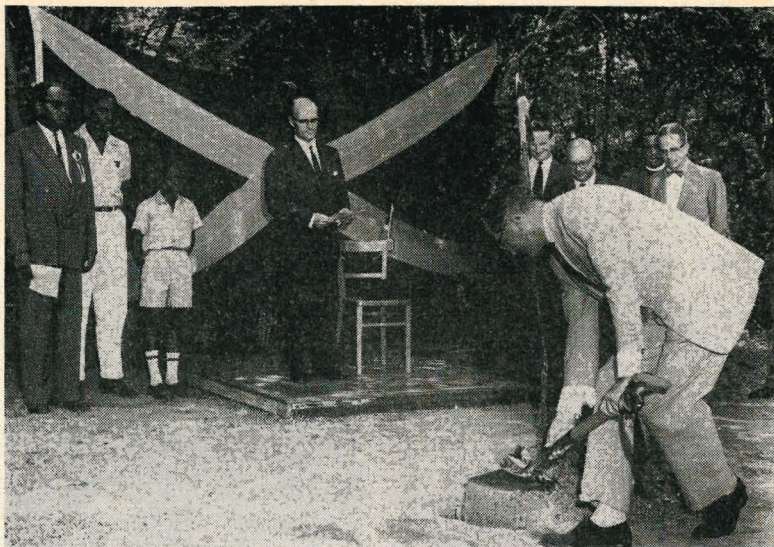
People by the hundreds are asking for Christian teaching and many new churches are being established. There are also exciting developments in the educational field.

LIMITS NUMBER ONARIES

speaking congregation. The church was founded for Europeans, but their numbers have been much reduced. Many of the members are now Sinhalese. Others are Burghers, mainly descended from Dutch settlers. There are some Tamils and a few Chinese.

The church is situated at a junction of seven roads and is near a populous district called Slave Island. Twice weekly, members of the church hold services in the Slave Island streets and twice monthly, the members hold open-air services in the church compound.

As well as helping with the work of the church, the Lees will study Sinhalese and prepare for whatever work may be possible at the end of the year.



Calabar High School Golden Jubilee Celebrations in Jamaica. His Excellency the Governor, Sir Kenneth Blackburne, planting a tree. In the background (centre) is the Rev. Donald Monkcom, Principal of Calabar College

STAND ALONE OR BE DOOMED

The African Church must learn to stand without missionary assistance within the next decade or it is doomed, the Rt. Rev. Stephen F. Bayne, Jr., said in an interview during a meeting of the policy-making National Council of the Protestant Episcopal Church in New York.

The executive officer of the Anglican Communion stated that "the time is not far off when missionary channels will be closed and the Church is locked up to sink or swim".

He further said that there are three chief factors operating in Africa that increase the urgency of the Church's mission: (1) the rapidity with which Africans are pole-vaulting from the Stone-Age into the twentieth century; (2) the unpreparedness of the Church for this; and (3) ill-equipped African leadership because the Church has not driven hard enough to teach and train indigenous clergy and lay leaders.

Because of the large numbers of children who attend church schools in Africa, "it is on the shoulders of the Church to provide the education needed," Bishop Bayne emphasized.

Unfortunately, however, he continued, the Church has better geared itself to meet the needs of an agricultural society than the industrial society that is sweeping over Africa.

Others do not agree with Bishop Bayne's interpretation of events and believe that missionary help may be welcomed for many decades.

A New B.M.S. Medical Director

Dr. James Burton has been appointed B.M.S. Medical Director and will take up his new duties in May 1963. He will be responsible for advising on the health of missionaries and candidates, for the supervision (under the general direction of the Home Secretary) of Medical Missions propaganda at home, and for the promotion (under the general direction of the Foreign Secretary) of the effectiveness and efficiency of the Society's medical programmes on the field.

Dr. Burton was a former missionary of the Society who served in Ntongo, Congo, from 1952-56, and prior to that with the Regions Beyond Missionary Union in Congo.

OUR WORK IN THE TOWNS AND CITIES OF SOUTH ASIA

4. *Dacca*

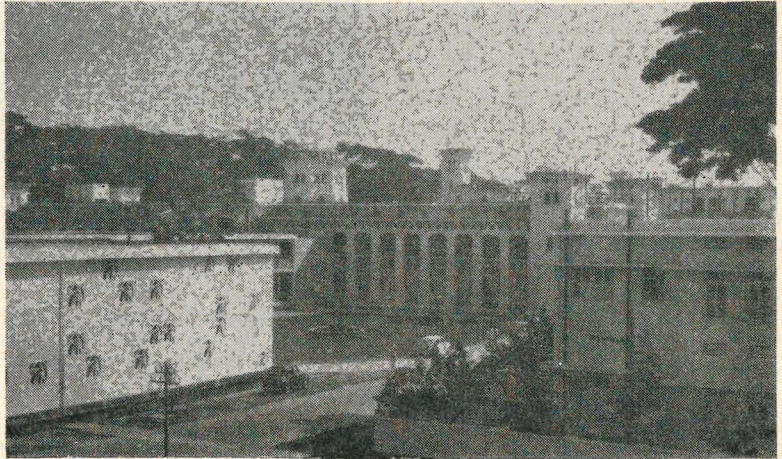
By A. S. CLEMENT

THE city of Dacca achieved a new significance and importance in the year 1947 when Pakistan was separated from India, for it then became the capital of East Pakistan. But it is an ancient city, in the seventeenth century the capital of the Moghul rulers of Bengal, its suburb extending fifteen miles north where mosques and buildings are still found buried in the jungle. The Lalbag fort with its palace and mosque in the centre of the old city are now used by the police and other civic authorities as headquarters, but visitors are readily admitted and shown round.

The present population of the city, the new Dacca of British India and the old, is about 200,000. The B.M.S. headquarters are in the Shadarghat in the older part of the city, not far from the river. Work began there as long ago as 1816 when Owen Leonard was sent by William Carey.

Expert in Islamics

At the time of my visit, just a year ago, the Rev. A. A. Somerville and his wife and family were on furlough. Miss Irene G. West was in charge. She is our expert in Islamics and the representative in East Pakistan of the Henry Martyn School of Islamics. Her most rewarding work at that time was among the people who came to the Regent's Park Hall at one end of the mission compound and abutting on to the main street. Here a reading room is provided with books in various languages. Miss West was able to get into



A view of the Medical College Hospital at Dacca, the capital of East Pakistan

conversation with thoughtful Muslims and talk to them about the Christian faith and about our Lord Jesus Christ.

Sharing the large house with her at that time was Miss Susan Le Quesne whose work was among women in the city and surrounding villages. In this work her colleague is Miss Amita Baroi, who a short time ago completed a course of further training at Carey Hall, Birmingham. She lives in a flat in a building occupied by her brother-in-law, Rev. R. N. Baroi and his wife and family. Mr. Baroi is Secretary of the Baptist Union of Pakistan and was then also Secretary of the East Pakistan Christian Council. An outstanding leader and administrator, he has been twice to Europe, first at the time of the Baptist World Alliance Jubilee Congress in London in 1955 and then last summer in connection with the World Sunday School

Conference at Belfast. Part of his house is the office of the Baptist Union.

The largest building on the compound is the Students' Hostel, for Dacca is a university city. The work of this hostel over the years has brought the mission into contact with many students, Hindu and Muslim. Recently there have been difficulties in ensuring adequate staff: and there have been troubles over discipline, so that the hostel is now closed. It is hoped shortly to begin a Theological College for East Pakistan, using the hostel buildings as premises for it. Rev. A. A. Somerville will be the first principal.

The area around the B.M.S. compound has obviously much deteriorated since the nineteenth century. On the pavement outside the wall shop-keepers have squatted with their stalls so that there is a crowded and noisy

(continued on page 12)

SUMMER SCHOOLS 1963

By PETER AMIES

(The B.M.S. Young People's Secretary)

DURING my visits to our Summer Schools last year it soon became pointless to ask the stock question, "Are you enjoying yourself?", for the answer was obvious in the hundreds of cheerful faces that I saw—faces full of laughter and fun, and yet faces that became so intent and serious as they listened to President or missionary, or took part in Group discussion. Not even the bad weather could dampen enthusiasm or enjoyment, and as suitcase or duffle bag was sadly packed the holiday—spiritually and physically—had been voted a "hit" by Schoolers as they returned to home and church.

As year succeeds year, it does not seem possible that our programme can be bettered. Yet the Department is determined that it shall be and so a brief preview of our 1963 programme follows, which will be of particular interest to ministers and youth leaders in their contacts with the young people in our churches.

To those who have said, "When are we going to Scotland again?" the answer is—1963. The lovely residential centre, Gean House, ALLOA, Scotland, has been booked. Situated in over thirty acres of gardens, woodlands and open space with such places as Stirling, Edinburgh, Loch Lomond and the Trossachs within easy reach, this will be a "braw guid" holiday.

Moving southwards HOYLAKE, Cheshire, with the opportunities that it affords for fun and games on the beach (only five minutes walk away) its fine record of sunshine (even last year!) and its close proximity for lovely excursions in the Wirrall and North Wales, should prove an irresistible attraction, especially to those in the Midlands and the North. Yet even "southerners" will find it first rate as they discover the fascination of country "up north".

BARTON, Hants, continues to draw a full complement of Schoolers. Perhaps its swimming pool is the

attraction, or its nearness to the lovely New Forest, or the excursions to the Isle of Wight. Also along this part of the coast Wentworth School, BOSCOMBE, Hants, with its many tennis courts, excellent accommodation and fine playing fields and the beach just around the corner, can be thoroughly recommended. This School is one of the first to be fully booked so early application is essential.

A fine swimming pool attracts many to King's Mead School, SEAFORD, Sussex, with its quaint Chapel tucked away in the trees. The sea a few minutes away, fine tennis courts and playing fields and "Olde Worlde" dining-room are good ingredients for a happy holiday.

Once more we shall be "looking up" an old friend in PENZANCE, and Cornwall's glorious and rugged coast should be attraction enough for a holiday with a capital H.

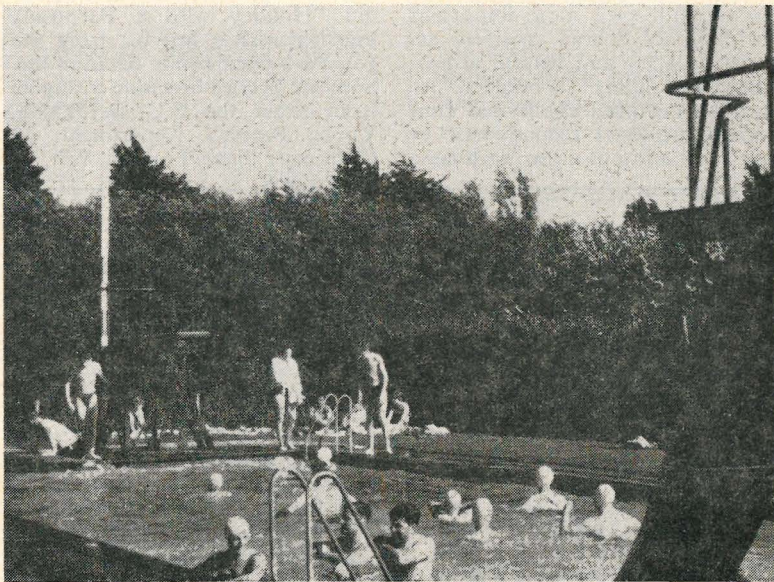
CILGWYN, Newcastle Emlyn, an old favourite, continues to call us to the Welsh countryside with its many and glorious beaches.

Here again bookings pour in and many young people were disappointed last year when they learned that no further accommodation was available.

Those who went to "GREEN HILLS", Worthing, last year were amazed at the high standard of hotel comfort that it afforded. This year it will be the venue for the United Continental School, organized jointly by the B.U. and B.M.S. For a school with that "continental flavour" and a unique opportunity to meet our fellow Baptists from Europe, "Green Hills" is a holiday that should not be missed.

The CHATEAU D'OEUX, Switzerland, set in a lovely valley in the Bernese Oberland, beckons both the newcomer to overseas holidays and the seasoned traveller. This year it will be the venue for our united B.U./B.M.S. Continental School and what an opportunity it affords for grand mountain walks, swimming, rowing and tennis!

Finally, KRALJEVICA, Yugoslavia, conjures up a picture of the



Summer schoolers enjoying themselves in the swimming pool at Barton



A photograph taken some years ago of the handwork of a children's group at a B.M.S. Summer School

Our Work in the Towns and Cities of South Asia

(continued from page 10)

bazaar at the very gate. It would not be difficult, especially in the trying hot weather, for rioting and disorder to break out.

At the time of my visit relations between the local church, whose building is also within the compound, and the mission and the officers of the Baptist Union were unfortunately strained. Indeed, there is much in Dacca to discourage. Most of the Christians are either descendants of those won from among low caste Hindus, or those who have themselves been won from Hinduism. The church as yet makes little impact on the Muslims.

Grounds for thanksgiving

Yet there are grounds for thanksgiving. Among the Pakistanis whom I met at the annual meetings of the Baptist Union of Pakistan was Mr. S. C. Chakravarty, M.A., a convert from Hinduism, a Brahmin by caste. He became President of the Union at those meetings and soon revealed himself to be a most competent chairman and an eloquent preacher.

Recently missionaries of the Southern Baptist Convention (U.S.A.) Foreign Mission Board have been active in the city, holding services in a hall rented for the purpose.

Connected with the work at Dacca is the mission at Narayanganj, a busy port some eleven miles away and the centre of the East Pakistan jute industry. Here Rev. Frank A. Outen and his wife are at work. They and all our missionaries in this land with its economic, social and religious problems, where Christian missionaries see little reward for all their labours, stand in constant need of our prayers.

beautiful Adriatic coast with its warm climate, attractive landscape, sunny sky and blue sea. This will be the Department's first venture in that historic country and will offer a grand holiday.

Attractive centres with good food, a varied and interesting programme ably administered and organized by a specially selected staff, plus over fifty years experience and record of Summer School programmes guarantee a happy holiday for any young person. But even more important the Summer School tradition assures a happy and helpful atmosphere and many "Schoolers" return having been challenged concerning personal commitment to our Lord and not a few have been

led to offer themselves to full-time service at home and overseas.

To this must be added the 6th B.W.A. World Youth Conference. Three thousand young people from all over the world will be assembling at BEIRUT, in the Lebanon, and one hundred places have been allocated to young British Baptists. The week's conference will be followed by a fortnight's tour of the Holy Land.

These opportunities for a splendid "Holiday with a Purpose", together with a fine list from the B.U., are described in detail in the Summer School brochure available from either the B.U. or B.M.S. Young People's Department, 39 Gloucester Place, London, W.1.

		Dates	
July 15—Aug. 1	- - -	-	Beirut, Lebanon
July 20—Aug. 3	- - -	-	Worthing (Continental)
July 27—Aug. 31	- - -	-	Cilgwyn
Aug. 3—Aug. 17	- - -	-	Hoylelake
Aug. 3—Aug. 31	- - -	-	Barton, Boscombe, Penzance, Seaford
Aug. 10—Aug. 24	- - -	-	Chateau d'Oeux (B.U./B.M.S.)
Aug. 17—Aug. 31	- - -	-	Alloa, Scotland
Aug. 31—Sept. 14	- - -	-	Yugoslavia
		Cost	
Home centres	- - -	-	£5 per week
Alloa, Scotland	- - -	-	£14 for the fortnight
Chateaux d'Oeux, Switzerland	- - -	-	£28
Kraljevica, Yugoslavia	- - -	-	£36
Beirut, Lebanon	- - -	-	£110

(Final details obtainable from the B.M.S./B.U. Summer School Brochure.)

Wanted—More Vehicles

The latest figures show that the B.M.S. has a fleet of only sixty vehicles in all its fields. These are made up mainly of jeeps and land-rovers, together with a small number of private cars similar to those used in this country. The Society also owns a few lorries in Africa which are used for building work.

In addition to these vehicles used for road transport, the Society has a number of boats, launches and canoes which are used on the rivers and canals of Congo and East Pakistan. Most of these are powered by small outboard motors. The only large launch which the B.M.S. possesses is at Chandraghona, where the roads are so poor that transport by water is the only means of travel during parts of the year.

There are also two houseboats in East Pakistan which were built by the local churches for the use of preachers and evangelists as they tour the Barisal area, which is criss-crossed by hundreds of canals. These boats provide simple living accommodation for missionaries and Pakistani church leaders and can be tied up at any convenient point along the canal while a meeting is being held in a nearby village.

In most of the areas where B.M.S. missionaries work the road surfaces are so bad that only heavy vehicles, such as jeeps and land-rovers, can be effectively used. Normally they are equipped with trailers used for carrying books, tents and audio-visual equipment for services in the villages.

Unfortunately, the cost of motor vehicles in these countries is considerably higher than in Britain. This is because of heavy import duties in some countries. On an average the Society must pay £1,000 for a jeep or land-rover and sometimes more than this.

The B.M.S. would like to enlarge its fleet of motor vehicles, since a missionary's work can be much more efficient if he can travel by car instead of by bicycle or on foot. However, this problem, like so many others, is a financial one; but the Society is endeavouring year by year to increase the provision in its budget for the purchase of boats and motor vehicles. Even so in the Estimates for 1963/4 the Society has only been able to set aside £10,000 for this purpose—which means only ten of its vehicles will be replaced. Transport used on rough roads needs to be replaced every five years or less.

Flood Victims Need More Medicines and Blankets

Two million antibiotic, anti-malaria, and vitamin tablets and 5,000 blankets are urgently needed to help the victims of recent floods in India, says the W.C.C.'s Division of Inter-Church Aid, Refugee and World Service, in an appeal sent out to its member churches.

In a letter calling attention to the magnitude of the floods, Dr. Leslie E. Cooke, director of the Division, reports that 7,676 villages have been damaged, 3,500,000 persons have suffered, and standing crops over an area of 2,100,000 acres were destroyed.

"Our colleagues in India moved into the situation with resources of money and materials which they had on hand," Dr. Cooke's letter adds.

"They are calling for 5,000 blankets which can be purchased locally for £1 1s. each or a total of £5,667. They are asking for medicines for 4,000 people, and for £5,334 in cash to help 2,400 families with subsidies of £2 8s. each."

Dr. Cooke says that these requests are in addition to what the W.C.C.'s related agency — CORAGS (the Committee on Relief and Gift Supplies) of the National Christian Council of India—is already doing in the disaster areas of Assam, Bihar, Uttar Pradesh, Punjab, and Delhi States. Relief is now being given in these provinces and it is planned to extend it to Andhra Pradesh, Bengal, Gujarat, and Kerala.

40 Babies Dedicated by One Pastor

Forty babies were dedicated on one Sunday by Pastor Kiese at Lukolela in the Republic of Congo.

One of the missionary couples at Lukolela had a baby. A few weeks later the child was taken to church to be dedicated. At the same time the babies of several teachers were dedicated.

This service called attention to the fact that the church had not had an infant dedication for some time.

But, during the following week, Pastor Kiese was thronged by parents who wanted their children to be "done, just like last Sunday".

Pastor Kiese had a lot of explaining to do, but the mass dedication followed.

THE BAPTIST TIMES

Urgent missionary news, official B.M.S. announcements, and missionary articles appear regularly in *The Baptist Times*, with the co-operation of the Society's officers and editorial staff.

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THE BAPTIST TIMES

Every Thursday - 4d.

From newsagents, church agents, or by post from:

The Publications Manager,
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From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93, GLOUCESTER PLACE,
LONDON, W.1.

THE first three months of 1963 provide us with our opportunity to make a great effort to secure that we provide sufficient funds for the work overseas. It is fifteen months since the Society budgeted in faith for the needs of this financial year. The deficit of last year had to be added, producing the total for which we are aiming: £410,228. This is the *minimum* amount required. Would that we might have a good deal more. There is so much more that could be done.

★ ★ ★

But why this stress on finance? The reason is that contributions from the churches are so far not so great as they were by this time last year. Of course, last year was a record year. We are, in fact, well ahead of the giving of two years ago. But while that reassures us that the churches are supporting our work, many with great generosity, it does not solve our problem. The budget figure for this year is higher than the total contributions received last year.

★ ★ ★

So we begin this year with an appeal for prayer—prayer that the financial needs of the Society shall be met. We believe that if our people will really lay the problem before God in prayer, the resources we need will be provided.

Many of our missionaries are burdened with anxieties. Those

in North India are feeling the effects of the border warfare between India and China. From some in the Punjab the fighting was only about 400 miles away; for some in North Bengal only 200 miles away. But the most serious consequence of the struggle is its effect on the economy of India. Resources which should be devoted to improving the lot of the millions of poor, hungry, undernourished people are being devoted to purposes of war.

★ ★ ★

In the Republic of Congo the situation politically is far from settled. In some places there are still problems of working out right relationships between missionaries and church leaders and members. Everywhere is the problem of providing adequate secondary education. In the Lower River region the refugees from Angola are being cared for. And they are still coming over the border, many in great distress.

★ ★ ★

Can we at home, in contrasting comfort and security allow a situation to develop where there will be added to their cares anxiety about finance? We must do our utmost to see that sufficient funds are raised.

A. S. Clement

For New Guinea Victims

Dr. Josef Nordenhaug, general secretary of the Baptist World Alliance, said that relief funds are needed for relief of New Guinea Baptists who survived attacks by unbelievers in which 80 Baptists were killed and 90 injured.

The burning of 30 villages destroyed the churches in those villages and also the homes and the income sources of their members.

South Indian Church Facts

The Church of South India has 1,134,205 baptized Christians, 841 pastorates, 15 bishops, 801 presbyters in pastorates, 105 in other work, 96 deacons, 40 honorary presbyters, 5 honorary deacons, and 131 students training for the ministry, according to new figures issued in Madras.

Year of Destiny?

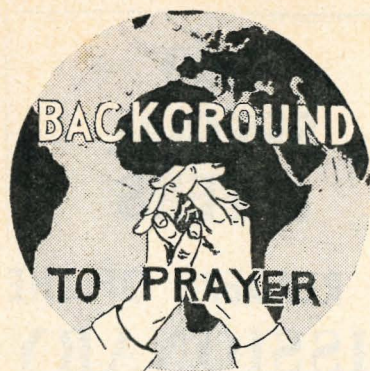
(continued from page 2)

This present budget of £410,228 (when combined with last year's deficit) was the first attempt the B.M.S. has made for some years to keep pace in any realistic way with rising costs and inflation. Yet this is an unromantic "holding" budget. No major advances are planned. There is no eager seizing of new opportunities and no real comparison was made between the world's need of Christ and our ability to give.

Are we as British Baptists taking our missionary obligations seriously? Do we, as has been suggested, "need the rekindling of our own flame of devotion"?

There is an urgency about our task that cannot brook delay. B.M.S. accounts close on 31 March. The only way the Society can ever hope to break through the spiral of inflation and advance is through the faith, determination and generous support of the home churches. That support in the next three short months will indicate whether true advance is possible.

G. P. R. PROSSER



(Based on the Prayer Calendar)

Prayer this month is asked for the churches still in China and retired missionaries of our Society who formerly worked in China.

For many years there has been little reliable news of the Church in China. Many of its pastors are now working in factories or in some other form of "productive" labour. There was news of baptisms last Easter in the Shanghai, Tientsin and Canton churches. Most Christians seem to be subject to a considerable amount of political pressure and "rightist" elements are still being reformed. There can be little doubt that those who these days remain true to their faith have had their life and witness severely tested in the last few years and need our continuing prayer support.

News from Brazil continues to tell of great encouragements and of the almost daily growth of the Church. The B.M.S. has now opened a further centre at Cascavel, a town as large as Cianorte, and a sixth married missionary couple are now joining the Brazil staff. This means that after they have completed their language course further advance may be possible. All work is being carried out in full co-operation with Brazilian Baptist churches and the Paraná State Baptist Convention.

Keen lay people are responsible for much of the work of the new churches and are often instrumental in starting Sunday schools or churches. The Society's missionaries are called upon to give pastoral leadership in this pioneering situation.

ACKNOWLEDGEMENTS

(To 23rd November, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; Anon., £10; "A Sympathiser", £1 (Relief Work); Anon., £5 5s.; An O.A.P., £2; A Scottish Baptist, £5; Anon., 5s. (Freightage); Anon., £2; Anon., £1; "Elim", £5; J.A.M., Famine Relief, £5;

Anon., £3 10s.; Anon., £1; Anon., For Starving People, £4; Anon., £50.

Gift and Self Denial Week: Anon., £1; Anon., £1; Anon., 10s.; Anon., £20; Anon., £1; Anon., 2s.; Anon., 10s.

Medical Fund: C.F.P., 10s.

Legacies

The following legacies have been gratefully received in recent months:

The following figures have been gradually received in recent months							£	s.	d.
<i>October</i>									
18	Miss Clara Green (Medical)	...	...	...	...	...	25	0	0
	Mr. Havelock Lonsdale	...	...	...	...	...	24	0	0
19	Miss L. M. Noble	...	...	...	...	...	140	0	0
22	Mrs. E. Kemsley (Sale of Land)	...	...	...	...	...	886	9	0
9	Mr. J. Harries	...	...	...	...	...	2	9	0
23	Mrs. A. Llewellyn	...	...	...	...	...	50	0	0
	Miss C. Clements	...	...	...	...	...	1,295	17	0
	Mr. J. O. Butterfield	...	...	...	...	...	29	7	8
29	Miss J. McFarlane (Sale of Property)	...	...	...	...	...	100	0	0
	Sir Edward Wood (Medical £4 2s. 7d.)	...	...	...	...	...	8	5	3
<i>November</i>									
1	Miss L. Burgess	...	...	...	...	...	50	0	0
5	Mr. P. H. Nettleton	...	...	...	...	...	1,000	0	0
6	Miss M. L. Burton	...	...	...	...	...	1,800	0	0
9	Miss Lydia M. Main	...	...	...	...	...	25	0	0
12	Miss N. F. Petrie (Medical)	...	...	...	...	...	1,050	14	9
14	Mr. J. W. Collins	...	...	...	...	...	6,000	0	0
15	Miss J. G. Wishart (Medical)	...	...	...	...	...	200	0	0
21	Miss A. Wilkinson	...	...	...	...	...	500	0	0

MISSIONARY RECORD

Arrivals

- 15 October. Miss A. L. Gibb, M.A., from Bolobo, Congo Republic.
 14 November. Rev. R. F. and Mrs. Tucker, from Lungleh, Assam, and Miss E. R. Lewis, from Delhi.
 15 November. Mr. and Mrs. L. L. Collis, from Bolobo, Congo Republic.

H. W. and Mrs. Nicklin, for Karachi, en route to Barisal, East Pakistan.

- 3 November. Mr. and Mrs. B. G. Ellis, for Calcutta; Miss I. D. Johnson, for Balangir; Miss N. L. Yarrow, for Palwal, India; Miss M. M. Johnstone, for Chandraghona, East Pakistan.

Departures

- 19 October. Rev. G. B. and Mrs. (Dr.) Merricks, for Brussels for language study; Rev. G. R. and Mrs. Lee, for Colombo, Ceylon.
 20 October. Mrs. D. F. Hudson and Mrs. E. L. Wenger, for Serampore; Mr. and Mrs. J. T. Smith and family, for Diptipur; Mr. and Mrs. B. Windsor and son, for Udayagiri; Miss S. C. Finch, for Delhi; Miss B. P. Saunders, for Cuttack; Miss W. J. Powell and Miss M. A. Smith, for Bhiwani, India; Rev.

Births

- 9 October. To Rev. G. and Mrs. Hagen, a daughter, Ruth Frances.
 15 October. To Rev. F. and Mrs. Stainthorpe, at West Hartlepool, a son, Neil.
 19 October. To Rev. J. L. and Mrs. North, at Calcutta, a son, Christopher James.

Marriage

- 2 November. Rev. J. K. Skirrow, M.A., to Miss E. Toseland, S.R.N., S.C.M., both of Chandraghona, East Pakistan.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.

Telegrams: Asiatic Wespnone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenney, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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MISSIONARY HERALD

FEBRUARY 1963

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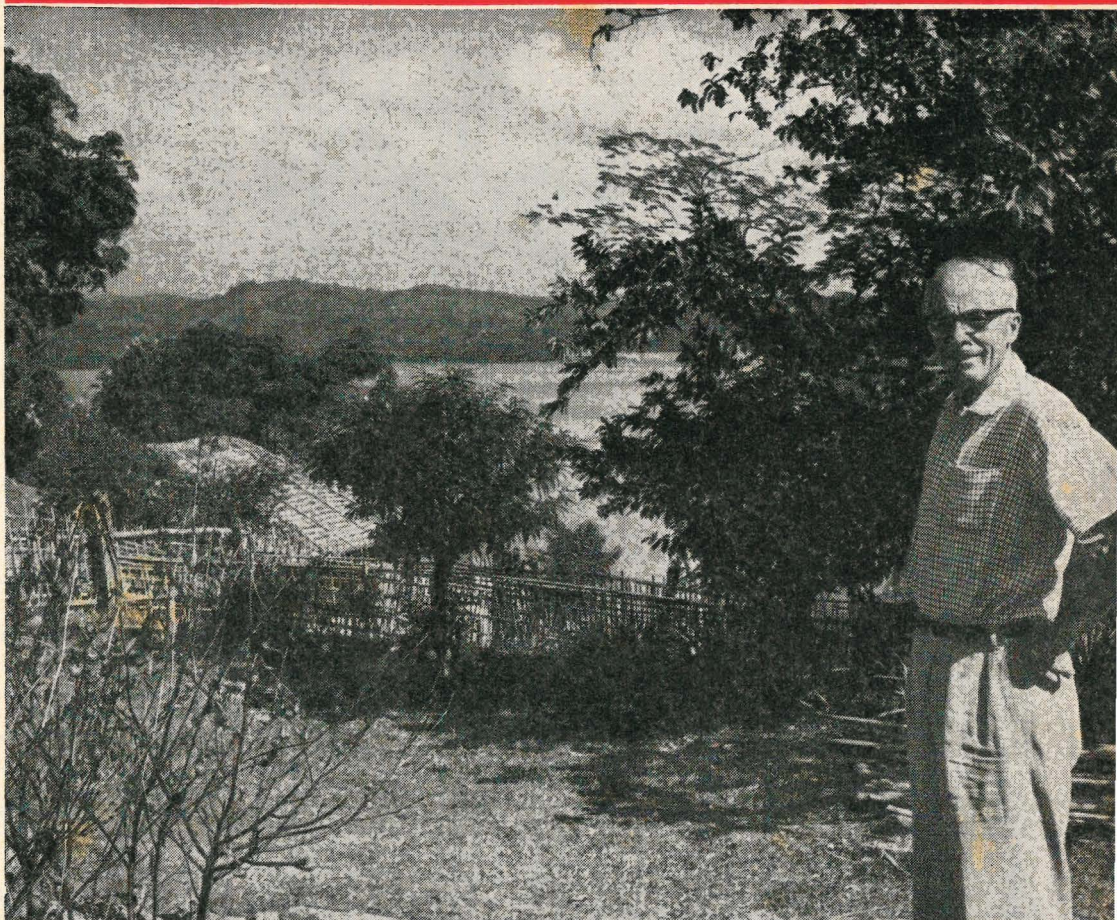
TRINIDAD

BRAZIL

SIERRA
LEONE

HONG
KONG

NEPAL



(Photo: A. S. Clement)

A view of Rangamati in East Pakistan. In the foreground is Rev. F. Waddington Smith, who is in charge of B.M.S. work in the area

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

BRETHREN, PRAY FOR US

THERE is a story about a young missionary whose church had pledged him their full prayer support when he sailed for his work. On arriving on the field he found himself in a very difficult situation and during the course of the years problems seemed to abound and the situation got blacker. There were no conversions and the local church was embroiled in endless quarrels. The missionary in his letters home pleaded for continued prayer.

Eventually he lost heart and, intending to resign on his furlough, arrived at his local church without warning. He arrived on a Wednesday evening just as the prayer meeting had begun. During the prayers he listened in vain for the full prayer support which had been pledged. Petitions were made for "missionaries serving in the foreign field", no names were given, no specific difficulties mentioned and certainly not his own tremendously difficult situation.

A spiritual weapon

That story may be apocryphal, since it so obviously points a moral. But the truth hidden in it is real. Prayer support, fervent and continuous prayer support, can affect the outcome of the battle that is being waged on every mission field. Prayer is a spiritual weapon. We do not realize its strength or effectiveness until we use it. What we most often see are not the effects of the use of this God-given weapon, for it is of God, but the tragic failures that result because it is not wielded by those who should.

Our missionaries and their national colleagues, pastors, evangelists, teachers, depend partly on our gifts for their support, but their major support comes through our prayers.

We should need no reminder that our missionary society began through prayer. The Prayer Call of 1784 is a part of our history. Without the prayer support which was aroused through it and the preparation of men's hearts that resulted, at that stage there would have been no B.M.S.

Without similar fervent and expectant prayer, individually and corporately, there can be no future for our Society.



(Photo: A. R. Taylor)

A Muslim, on the back of a public launch near Khulna, East Pakistan, saying evening prayers

Last year, out of its deep concern for the situation in some areas, notably parts of North India and Bengal, the Committee of the Society issued "a Call to Prayer for the barren areas of our fields". Faced by depressing church situations in some areas, they felt there was nothing else they could do but appeal for prayer. If those situations are to change then only God's Holy Spirit can change them, and God's Spirit comes to a church and people as the result of prayer.

This year you will find in your church vestibules and on notice-boards a new B.M.S. poster. It appeals for prayer that God will provide our financial needs. Are you making that prayer yours?

Can we beseech you to use the articles and news items in this magazine and any other B.M.S. literature you may receive as the background to your prayers?

Full prayer support

Can we plead with you as you gather in your church prayer meetings to give our missionaries and their colleagues full prayer support that the national churches may grow, that the obstacles which hinder the growth of some of them may be removed, and that the evident power of God's Spirit may be seen at work in our world.

Paul in his first letter to the Thessalonians, chapter 5, v. 17, 18, writes "Rejoice alway; pray without ceasing; in everything give thanks; for this is the will of God in Jesus Christ to you ward."

In verse 25 of the same chapter he appeals "Brethren, pray for us". The growing Church in many lands and those who serve it echo that petition.

G. P. R. PROSSER

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IN JOURNEYINGS OFTEN, IN PERILS OF RIVERS

By HUGH and FREDA KENNEDY

OUR journeys to and from Pimu these days are always memorable experiences.

A few days before each proposed trip we meet together to discuss the pros and cons of the various routes. How far is the road possible? Has anyone heard the latest reports of the bad stretch by the river? What of the hyacinth weed blocking the entrance to the creeks? Have we enough petrol to take the long higher and drier route via the extensive plantation of Bosondjo? Has the bridge on the short route been repaired yet? . . . and so it goes. We pray for guidance as to the best route, trusting in our Lord to go with us and take us though whatever difficulties we may meet.

Trip to Upoto

We think of a recent trip over to Upoto. Hugh was making a visit to the provincial authorities at Coquilhatville, so Freda and the children were glad of the opportunity to accompany him as far as Upoto and enjoy a week's break.

Travelling *en famille* means lots of planning and the usual long discussion as to how to travel. It seemed that the short route was passable, and we should be able to go as far as Bopako, half-way to the ferry at Ngundji; at Bopako we would find our canoe moored in the creek, by the side of the road (having been paddled the day previous down our long Pimu creek, up-river and then up the Bopako creek!). We would follow the creek downstream and then up the River Congo by outboard to Upoto.

After six months in our isolation in the forest, a trip like this is an exciting prospect. Eventually bags and baskets were all packed, flasks filled, clothes set out ready for an early start before dawn. Wakening at 4 a.m. Freda's first impression was a far-off flash of lightning! Some rain fell, but by the time the hospital ambulance was loaded, passengers all collected, the sky was clearing and the sun about to rise. We set off in high hopes.

Along flooded roads

Travelling in the cool of the early morning is delightfully refreshing. Everything sparkles as the first sun peeps through the tall trees. We enjoyed it all—even a sudden heavy shower added to the fun, as we tried to dodge the drips and waterfalls, from leaks in the roof, when the

car changed gear or went downhill. The sun shone again and we dried up. By seven-thirty we arrived at the Bopako creek—just making it; for the last mile Freda and the children thought it wiser to get out several times and watch as the ambulance lumbered through long stretches at least a foot under water and totter over submerged bridges.

After a quick breakfast at the side of the road we helped load up the canoe. What a pile!—trunks, boxes, baskets, mats and stools, petrol drum and paddlers' bundles, dolls, toys and cushions. Soon we were all comfortably installed and sat back to relax in the peace and eerie stillness of the forest. How pleasant after the rush of the previous days' preparation!

It was fun too. Every so often we came to a halt, as a large tree blocked our way. Sometimes we



(Photo: H. B. Kennedy)

The out-patient village of the Pimu Hospital



(Photo: H. B. Kennedy)

A flooded road in the Upoto-Pimu area

had to make ourselves as flat as possible to pass underneath an overhanging branch; other times we had to push and heave the canoe over a submerged trunk.

An hour and a half passed pleasantly in this way and then it came! We heard a distant roll of thunder and felt the first drop. Waterproofs were quickly donned and a ground sheet spread quickly over the stuff. We huddled together as the rain came on, steadier and heavier. Too late to turn back and anyway it might go off soon! The paddlers paddled on as best they could. As we neared the river, the creek developed into quite a maze of waterways and in the blinding rain with all the overhanging branches and tangled undergrowth we had to double back a few times to find a way through. The children moaned for home, but in the end actually dozed off, each of the three with a head on Freda's lap and rain dripping down noses and necks!

Blue flower menace

At first sight of the floating hyacinth weed we were cheered—a sign that the river was not far away. But very soon we realized it was not so welcome. What a menace this beautiful

blue flower has become. In recent weeks it has blocked up the mouths of the creeks, penetrating inland hundreds of yards, its tangled roots making it almost impossible to paddle a heavy canoe.

Within the flooded forest at the side of the creek, the hyacinth was thinner, so we were pushed and shoved by the men-folk through mud and sand and undergrowth. It was midday now—but no scorching sun to trouble us—by this time we had become immune to water dripping everywhere! Quite suddenly the trees stopped and we saw the wide open river—a glorious sight! How we delighted in the expansive view after six months shut within a forest wall.

Chilled

At this point we were able to fix up the outboard motor, and soon were speeding up-river. Crouched under a mat to keep warm and dry we were sorry to miss the usual interesting sights, large birds and monkeys high up in the trees of the many islands. By three o'clock we were beginning to feel chilled to the bone so we were very thankful to come upon a small fishing-camp. We edged in and were at once made welcome, the fire was

brightened up and after a friendly chat over a cup of tea we felt more able for the last lap. All aboard again! The drizzle and overcast skies continued, but soon our spirits rose as far in the distance we spotted the houses of Upoto high on the hill above the river.

Just as dark fell we put in at the Upoto beach. A climb up the steep bank, then a hot bath and soon the cold and discomfort of the journey was forgotten in the warmth of the welcome given by our Upoto colleagues.

A few weeks after this journey the Bedford ambulance was put off the road for major repairs to its bodywork. It was almost in a state of collapse. On its last journey the petrol tank fell off, fortunately just a few miles from the Mongana ferry, and it was towed there in time for our visitor to catch the twice-a-week ferry over to Lisala. Sietso Edens, our Dutch colleague, is busy now fitting on a complete new wooden bodywork. Meanwhile all necessary journeys are made by canoe.

Much-longed-for Land Rover

Repairs to the road and bridges near the river have now been commenced although progress is slow. With these complete and with the arrival, in a few months we hope, of our much-longed-for new Land Rover, most of our transport difficulties will be solved.

We are very grateful to the Life Boys for this generous gift. Our journeys will be much easier and more pleasant—and more important—the much neglected visiting of dispensaries and village churches in our wide area will be resumed. We rejoice and give praise to God for this real answer to our need, and thank everyone who has had a share in this by their prayers and gifts.

BIBLES FOR MILLIONS

Delegates from Bible Societies in sixteen countries agreed in Stuttgart that current Bible distribution programmes are "barely scratching the surface" in most areas, despite the fact that production facilities are now generally considered to be adequate.

Emphasizing that the Bible is less a commodity to be sold than a book to be introduced, they urged the churches to provide training for their members who could give part-time assistance in Scripture distribution and evangelism.

Dr. A. E. Inbanathan, general secretary of the Bible Society of

India and Ceylon, told the meeting, which was sponsored by the United Bible Societies, that at the current rate of distribution in India and Ceylon it would take a hundred years before the total population could be supplied. He told delegates his aim is to double distribution figures annually.

Speaking of the programme in Africa, Mr. Norman Hunter, distribution secretary of the British and Foreign Bible Society, urged special campaigns but emphasized that in Africa the Bible must be distributed by Africans to answer the charge that it is "a white man's book".

TELEVISION EDUCATION FOR THE MASSES

The future of television in Asia will depend to a large extent upon the constructive use which emerging nations can make of it. These nations cannot afford the luxury of television systems which serve merely for the entertainment of a small minority. If television is to spread to the population at large and to contribute not only pleasure but also useful information and education, a new approach to programming and utilization will be necessary.

To provide guidance and training in this effort, the Japanese National Commission for UNESCO together with the Japanese Broadcasting Corporation, N.H.K., has just held, with the support of UNESCO, a regional training course in educational television for producers and educators from ten Asian countries and territories.* Participants spent four weeks at the N.H.K. Training Institute in Tokyo, listening to lectures, screening some forty programmes from many parts of the world, visiting Japanese production

centres, schools and teleclubs, and receiving practical instruction which culminated in the production of two sample programmes.

Participants came away from the course with two dominant impressions: television offers far greater educational opportunities than they had assumed, and the production of educational television programmes is a more complicated and exacting task, not only than the production of corresponding radio broadcasts, but frequently also than the production of entertainment programmes.

The use of television in rural education through programmes designed for teleclub reception, the effectiveness of television as a tool of education in the schools, the impact which television can have upon economic and social activities—these are some of the topics which were so vividly covered and applied to the needs of Asia.

* China (Taiwan), Hong Kong, India, Korea, Iran, Malaya, Pakistan, Philippines, Singapore, Thailand.

SCHOLARSHIPS FOR SERAMPORE

Serampore University, which was established as a college by William Carey, is to receive approximately £35,000 for scholarships to help the advanced training of teachers in

five graduate theological schools of India.

The grant comes from the Theological Education Fund of the World Council of Churches.

Religious Freedom in Congo

The President of the Congo Senate, Victor Komoriko, has assured a Protestant leader in Léopoldville that his government guarantees freedom of religion and will not tolerate any discrimination based on religious beliefs.

He also told the Rev. Pierre Shaumba, Secretary-General of the Congo Protestant Council, that the government expects all missionaries to refrain from subversive political activities and to concentrate only on their religious ministry and teaching.

Mr. Shaumba, a Methodist, met Mr. Komoriko to discuss Church-State relations. He was reported to have sought assurances from the government official that all Christian bodies in the Congo would receive state aid in establishing schools.

The church council secretary-general said Protestants plan to set up a university in the country and seek financial aid from the government. Mr. Komoriko, however, reportedly gave no promise that the aid would be forthcoming.



(Photo: A. R. Taylor)

A Tibetan beggar girl in Ghoom, near Darjeeling

OUR WORK IN THE TOWNS AND CITIES OF SOUTH ASIA

5. Patna

By A. S. CLEMENT

PATNA, capital of the State of Bihar, stretches for about twenty miles along the south bank of the River Ganges, and nowhere is it more than a mile wide. It has a population of about 176,000. One of the ancient cities of India (it was capital of India in 300 B.C.) it owed its importance to its central position at the junction of three great rivers, the Son, the Gandak and the Ganges. It is a place of pilgrimage especially for Muslims and Sikhs, for here are the famous Mosque of Sher Shah and the Har Mandir temple, one of the four holy places of the Sikhs.

It is a great commercial centre, too, especially for rice. One of its notable buildings is the great spherical granary erected by a British official in the eighteenth century to avert famine.

Residential suburb

Since 1917 it has had a university in the residential suburb of Bankipur. In New Patna are the Governor's House, the Secretariat Buildings and houses and other fine buildings of the administration.

The B.M.S. has been at work in Patna since 1816. The Angus High School for Girls and its hostel is situated in the suburb of Lodipur. At the time of my visit Miss E. M. Hallett was in charge with a staff of Indian teachers, all university graduates, and examinations were in progress. However, the infants' class found time to give a charming little display of songs and dances and games, and several of the senior



(Photo: A. S. Clement)

Schoolgirls at the Angus High School for Girls, Patna

girls demonstrated the art of spinning with pocket spinning-wheels. One of the great difficulties of the school is that of maintaining its ageing buildings in good condition.

The Baptist church is some distance away in the suburb of Bakerganj, close to a crowded and noisy bazaar. The minister is the Rev. M. Das, an eloquent and vigorous preacher. The congregation at the morning service was very good. It included two American students (husband and wife) attending the University at Patna, and attempting to live as Indians in respect of dress and food and accommodation. Pastor Das, an orphan, was brought up by the Mission and received his education in the mission school. With his wife and children he

lives in a house close by the chapel.

Reception

On the Sunday afternoon the members of the church gave a reception to Rev. E. G. T. Madge and me. The speeches of welcome (quite long ones!) by the pastor and two leading laymen soon made us aware of the feeling, which was still strong, against the closing of the school for boys some twenty-five years ago. The school had then to be closed, partly for economy reasons, when the Society in the years of depression in Britain was faced with large recurring deficits. The pastor and laymen complained that while there was a high school to which they could send their daughters there was

no Christian high school for their sons.

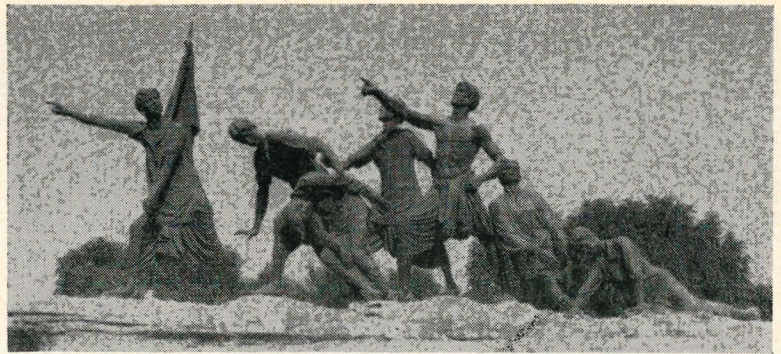
Hostel for young men

What remains of the former high school buildings (one storey had to be demolished as unsafe after an earthquake) and the house once occupied by the headmaster is now used as the Thomas Collier Memorial Hostel. In residence were a number of Christians boys attending government schools in Patna and some 34 university students of whom 20 were Christian. I had the opportunity to talk to one of the non-Christians. He was a young Sikh, an M.Sc. in statistics. Like so many young Indian graduates, he was hoping to go to the U.S.A. for further studies.

The warden of the hostel is Mr. Wellington H. Solomon, Chairman of the Council of Baptist Churches of Northern India, and a Christian leader of great ability. He is also Secretary to the Baptist Union of North India. It was in his house, entertained to tea by him and his wife, that I was first introduced to some of the fine sweetmeats of India—jellabies, rasgolas, etc.

Problems

One afternoon, in the company of Rev. M. Das and Mr. W. H. Solomon, we went out to Dinapur, once an important military centre of British India. Here is a large military cemetery. Here also is the Havelock Memorial Church now decaying, its roof leaking and its furniture deteriorating. In each of its two vestries lives an Indian family. The tiny Christian community entertained us to tea out-of-doors and spoke of their problems, especially that of keeping the large church building, erected in colonial days when there was a large population of British soldiers, in a state of repair.



(Photo: A. S. Clement)

A monument in Patna to students who were shot during an Independence uprising in India

From Dinapur we went on to Khagoul, an important railway junction where once there was a large Anglo-Indian community. There we saw the little chapel, built in 1931, and visited the pastor's house.

These visits to Dinapur and Khagoul helped us to understand more clearly the problems and difficulties besetting mission and churches in North India. There is the legacy of large buildings belonging to a quite different age when building materials were

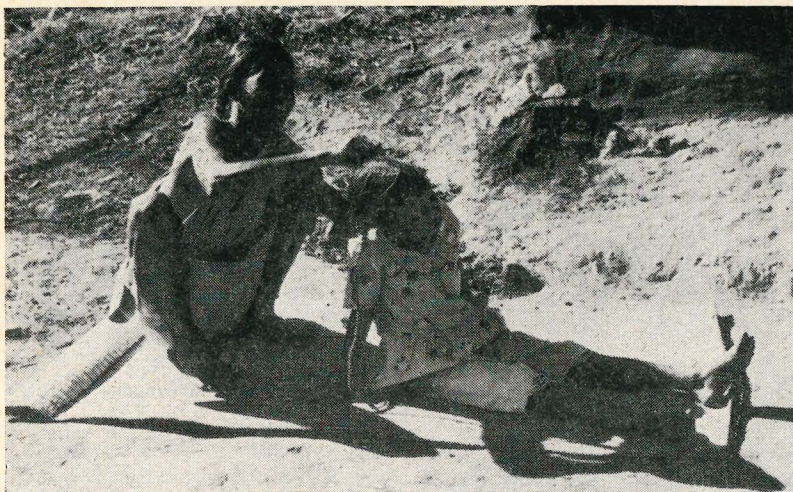
cheap and servants cost very little. There is the loss of support of British soldiers and administrators and a certain loss of prestige for the Christian community. There is the problem of churches materially poor and spiritually not over strong desperately trying to maintain institutions with decreasing aid from outside.

The problems of North India are not all spiritual. Economic, social, and political factors are present, too.



(Photo: A. S. Clement)

The congregation outside the Patna Baptist Church after morning service



(Photo: A. S. Clement)

A mother at Malikapuri, Udayagiri, Orissa, India, getting her daughter ready for church

Missionary "Promoted" to Pastor

For the first time, an English minister has received a call from a Congo church.

He is the Rev. Walter Charles Fulbrook, a B.M.S. missionary who has worked in Congo since 1945. His last post was at Moerbeke.

In July, the General Council of the Lower River Baptist Church gave him a call to become pastor at Lukala. He accepted.

"We hated saying good-bye to Moerbeke and our friends there," says a letter from Mrs. Fulbrook, "but to be called by the local church

as a pastor is quite a step forward in the history of our Mission in Congo.

"To be a missionary, one must always be conscious of belonging to another country. To be a pastor is in a sense a promotion.

"It means that the people are not just having someone sent to them, but that they are actually inviting a missionary to become as one of them and to shepherd the flock. It is quite different and we are glad to be the first to have the opportunity that is before us at Lukala."

10,000 Hong Kong Children Fed Daily

Ten thousand Hong Kong school children will have a hot meal at midday, thanks to the contributions of churches in several countries, the U.S.A. and Hong Kong governments, and various service organizations in this Crown Colony.

They have co-operated in opening the Children's Meals Kitchen at Hung Hom, an industrial area of Kowloon, where the youngsters will be fed a hot, nourishing meal

200 days of each year at the rate of less than twopence for each meal.

The initial capital cost of H.K. \$180,000 was met by donations from the United States government, the Hong Kong Rotary Club, the Church World Service, relief agency of U.S. Protestant and Orthodox churches. Other assistance came from the Dutch churches, and the Canadian government and churches which have made available large supplies of tinned pork.

New Missionary Has An Ep

Sister Margaret Beckett, in charge of a no-doctor dispensary at Lukolela in the Republic of Congo, suddenly found herself having to cope with a severe outbreak of smallpox.

She had been in Congo less than a year and was still learning the language and adapting herself to the African climate and African ways.

Vaccination is the job of State nurses, but Miss Beckett had a supply of vaccine for use in emergencies.

When smallpox was reported in other parts of Congo, she arranged for a State nurse to vaccinate people at the Lukolela Mission Station and on a nearby plantation. These people escaped the disease.

Sister Beckett pressed the State nurse to vaccinate the people in the villages around the Mission Station.

But soon a child with a skin eruption was taken to her. She had never seen smallpox. So, she kept the child under observation. The next day, there was no doubt that the youngster had the disease. And another child of the same family became ill. The whole family was isolated in a house belonging to the plantation.

All the Students in the

Every one of the students at the Balangir Bible School in Orissa, India, is in debt.

Main cause of the trouble has been insufficient rain. In many parts of Orissa there has been drought, and the rice crops have suffered. The cost of rice soared and then all other prices went up.

Two years ago, when the allowances of the Bible School students were fixed, the amounts were reasonable. But that is no longer the case. Sometimes, the students have only one meal a day. They cannot afford more.

The Church knows that the allowances will have to be raised. But there is no sign of the money becoming available.

Although the rice crop has been

as To Cope With epidemic

Miss Beckett sent off a letter again pressing for the vaccination of the village people and she vaccinated all the patients in the hospital.

Another case turned up and then village people flocked to the Mission Station asking for vaccination. Sister Beckett vaccinated 500 in one day.

She sent off more pleas for vaccination by State nurses. Then a severe outbreak occurred in the village of Nkondi where nobody had been vaccinated. It spread like wildfire. When it had been raging for a few weeks, State vaccination started.

Next, Miss Beckett was told that she was breaking the law by giving people vaccination. The matter was taken to regional meetings of the church which decided to support Sister Beckett in continuing to administer vaccination. Complaints were made at the meetings that villagers were being required to pay unauthorized charges for vaccination by the State. Later, the matter was taken to the highest Government authorities and was settled by word from Léopoldville that Sister Beckett was within her rights in giving vaccination and may continue to do so.

is School are in Debt

so poor, the Festival of Cutting the New Rice was celebrated by a two-day holiday, a service in the Balangir Church and a feast.

The church was not big enough to hold the congregation. So, women and children sat inside and the men outside. A bunch of newly-cut rice was hanging on the wall of the church just above the pastor's chair and the building was decorated with paper chains. New clothes were worn by all who could afford to buy them and some who could not.

After the service, which was held on a Monday, there was the feast—rice, curried goat and *dhal* (a dish made of split pulse)—and sports. The women missionaries ran a tea stall, the proceeds going to a fund to enlarge the church.



(Photo: A. J. Whitley)

General Mobutu, commander in chief of the Congolese army, his wife and new daughter who was born in the Bolobo Mission Hospital. On the left is Sister V. Mason, and on the right Sister M. Webber, both of whom serve in Bolobo

Books You Will Want To Read

Veteran Warrior: A memoir of B. Grey Griffith by E. A. Payne (Carey Kingsgate Press Ltd., 4s.) will be of interest to many who read this magazine. In this brief well-written account of the life of one who was a leader of our denomination for forty years, Dr. Payne traces the story of Rev. B. Grey Griffith from his boyhood days at Swansea. We see him as an outstanding pastor at Tredegarville, Cardiff, leading the B.M.S. as Home Secretary and then in his "retirement" greatly influencing the affairs of the Baptist Union.

British Baptists: A Short History by D. Mervyn Himbury (Carey Kingsgate Press Ltd., 8s. 6d.) is a useful work. As well as tracing the history of the growth of Baptist churches in this island, with attention being given to developments in Wales and Scotland, it shows how British Baptists have helped spread their faith throughout the world. There is an interesting section on the B.M.S.

Zechariah Speaks Today by A. A. Van Ruler (U.S.C.L. World Christian Books), is a simple explanation of the first eight chapters of the prophetic book of Zechariah, dealing specifically with

its message for the modern world. A. A. Van Ruler, a Dutch Old Testament scholar, shows clearly that a book written for the Israelites after the Exile is still relevant today.

Key Books

Two new books have recently been published in the *Key Books* series. (U.S.C.L. 2s. each). *Breaking down Barriers* by Juergen Simonson is a brief commentary on the Books of Ruth and Jonah, which tackle the problem created by the exclusiveness of the "chosen people". The Book of Ruth pleads with the Jewish people to "let others in", while Jonah suggests that they should "bring others in". In each case the message of the Books are related to the problems facing the Church today.

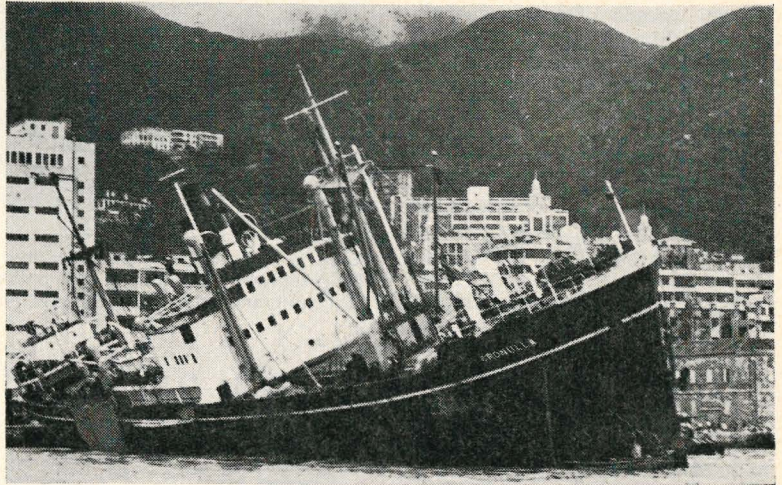
The Saving Events by David Livingstone is an explanation of the Christian Year and is intended for preachers with little theological training. It explains the origin and purpose of each festival and suggests ways in which the preacher can show the meaning of the saving events which centre around the life, death and resurrection of Jesus.

SERVICE IN THIS CLINIC IS TO THE GLORY OF GOD

Miss Dorothy Smith, a B.M.S. missionary, has gone to serve in the Rennies Mill Clinic, Hong Kong. This article, reprinted from the "Baptist Doctors' Fellowship Bulletin", outlines the type of work that this Clinic is doing.

ELEVEN years ago the work of Rennies Mill Church Clinic started in quite a small way among the refugee population in the Junk Bay district of Hong Kong; now, with the "Haven of Hope" Sanatorium which was opened in 1955, the Clinic is the responsibility of the Junk Bay Relief Council. The Council is sponsored by Church World Service of America, the Church of Scotland, the United Church of Canada and others. Two of the staff, Dr. Ellen Clow, Resident Physician in the Clinic and Dr. P. K. Jenkins, Medical Superintendent of the Sanatorium, were formerly B.M.S. medical missionaries in China.

The Rennies Mill Church Clinic gives day-to-day treatment to over 4,000 patients annually, and also takes part in public health work in the crowded villages. For example, when there was an outbreak of cholera in 1961, the Clinic became the local centre for inoculation and in all 4,556 persons in Rennies Mill village were immunized while teams were sent out to the surrounding villages where a further 905 people were inoculated. Anti-typhoid and anti-diphtheria immunization has also been made available free to all those who will accept it. School children have benefited by the visit of what the Americans call an "optometrist" who checked the vision of some thousands of school-children, finding, incidentally, that forty could not see the blackboard! A Mobile Dental Clinic is operated by Church World Service and works



(Photo: By courtesy of the South China Morning Post Ltd.)

One of the ships which was a casualty of Typhoon Wanda in Hong Kong harbour.

in co-operation with Clinic and Sanatorium.

The biggest problem

But it is tuberculosis which is the biggest problem; Rennies Mill itself has a clinic of 280 patients and the "Haven of Hope" Sanatorium has 240 beds; the crowded conditions, malnutrition and the infiltration of new cases over the border from China make constant vigilance necessary. As part of the anti-tuberculosis campaign, a survey was carried out, beginning in late 1960, by the nurses of the clinic aided for part of the time by health nurses provided by the Government School Health Service. In the Junk Bay area 3,387 children were skin-tested and of those who were found to be Mantoux Negative 791 were B.C.G. vaccinated. This was fol-

lowed by X-raying of the Mantoux positive children and the adult population; the response of the people of Rennies Mill was not good, and in all some 50-60 per cent (in fact, 4,964 persons) attended for X-ray. In the surrounding villages the response was little better. Of those X-rayed 18 were found to have active tuberculosis.

Under treatment

When one remembers the high incidence of tuberculosis in Hong Kong this figure of 18 new cases may seem to be low, but it should be remembered that 176 persons from Rennies Mill are already under treatment, and in this area welfare work has been carried on for quite a long time. Whatever may be the reason, this low figure is encouraging and is a tribute to the

many agencies working together for the control and even eradication of the disease.

Success of measures of control

When we read of the work done at the "Haven of Hope" Sanatorium we see further evidence of the success of the measures of control. The practice of B.C.G. vaccination of all new-born babies and Mantoux-negative children has had its effect in a marked drop in the number of cases of juvenile pulmonary tuberculosis admitted to the wards, and this has enabled some of the beds to be used for children from the Orthopaedic Departments of Queen Mary and Kowloon Hospitals who need post-operative drug treatment for bone and joint tuberculosis. Future plans for the development of the sanatorium include a Rehabilitation Centre and an agricultural project, the latter aiming at producing as much of the food consumed in the institutions as possible.

Perhaps, however, the most interesting development was the establishment of a "Preventorium", which is basically more of

a nursery than a medical institution and is planned to deal with three types of children. Some children, though living in surroundings in which tuberculosis is prevalent, are still unaffected by the disease. Such children, if temporarily removed from these conditions, B.C.G. vaccinated and their resistance built up by good food and healthy surroundings may later return to their homes with a much reduced chance of contracting the disease.

Weak and undernourished

Other children are shown by skin tests to have been infected but no evidence of present activity of the disease can be found. They are, however, weak and undernourished and might easily again become victims of the disease. These will also profit by a period of extra feeding and care in healthy surroundings before being returned to their homes. For such children sanatorium treatment is not required but should evidence of active disease be found while they are in Preventorium they will be admitted to the sanatorium.

The third category is not admitted to the Preventorium so much for the child's sake as for the parents. Many a mother has refused admission to the Haven because "there is no one to look after my babies if I go into hospital". In other cases the father is the one who has to refuse sanatorium treatment, for since he has lost his job through illness, his wife has become the bread-winner and if he goes into hospital there is, once again, no one to look after the children. This is a social problem and there is a real need for an institution to cope with it.

The pilot project will accommodate 25 children and if it proves as valuable as it is hoped, then it will be expanded to take up to 100 children.

But above all, the Junk Bay Medical Relief Council is an expression of Christian concern for the refugee population. Ultimately it is not the buildings, equipment or even the skill of the doctors and nurses which makes the people value the Clinic and the Sanatorium, but the loving Christian service of those who minister to them there.

Bearing Fruit

We would conclude with a quotation from the Annual Report of the Clinic. "While no actual preaching takes place in our waiting hall, yet many a word of spiritual help is given by the individual nurse or doctor and we believe that such words, supported by the earnest prayers of the staff, both in private, at the daily Clinic prayers and at the bi-weekly prayer meetings, is bearing fruit to the glory of God and the changing of the lives of men and women".

It is to such a work that Miss Dorothy Smith has been seconded by our Society and in her support we show something of our continuing concern for the people of China.



Harvesting rice in Hong Kong

REFUGEES—HUNGRY FOR FOOD AND THE LIVING BREAD

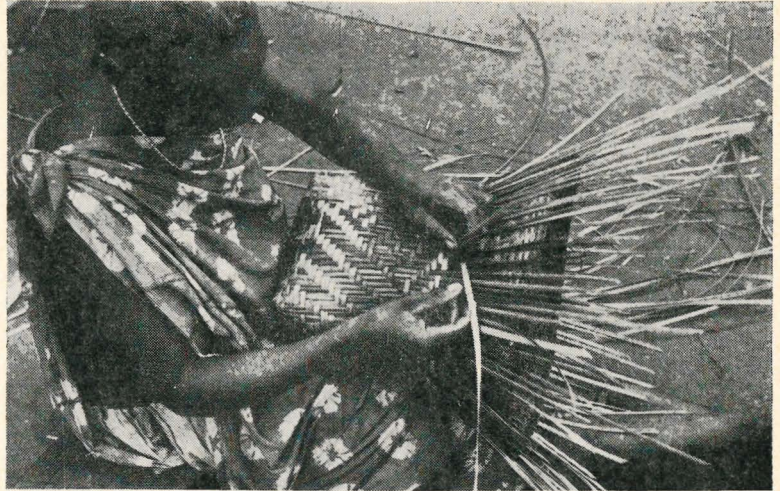
By ELIZABETH N. GILL

WHAT would be your reaction if, one morning, you woke up to find your back garden full of people clamouring for food? We have become quite used to such a spectacle in the past months.

The trek into Kibentele from villages near and far begins early each Wednesday and by 9 a.m. the grass at the back of the house is crammed full of people. They are not quiet and orderly by any means; the adults push for first place, arguing in loud voices; the children fight and quarrel and the babies yell. Hunger is not pleasant. When food distribution does begin pandemonium reigns. Our property is disregarded as crowds mill up the steps on to the veranda knocking over flower boxes in the rush, or come to the kitchen door begging tins for holding water, or help themselves to our dwindling water supply at the end of the dry season. No, hunger is not pleasant.

Why are they hungry, and why come to us? They are hungry because they are, all of them, refugees just out of Angola and they come to us because the news has spread that we have food—food which has come to us from various sources, channelled through the Congo Protestant Relief Agency. This food helps to relieve their immediate and most pressing needs.

Everyone who comes receives rations for a week. The supply is not sufficient to give to those who came into Congo last year so if any of them come asking they have to be turned empty away. Two weeks ago we thought we had reached a peak when 39 sacks each of 100-lbs. beans were



(Photo: Congopresse)

Making a basket in a Lower Congo village

given out. It rained that day and we had crowds sheltering on the veranda for more than two hours, during which time we had to prepare and eat our own mid-day meal with a rather large audience looking on. Last week, however, 55 sacks of beans were distributed, besides much dried milk and some bread, rations for 4,400. This does not mean that number of people appeared, of course; some come with ration cards bearing as many as 18 names. This may be one family consisting of husband, two or three wives and all the children. It sounds a colossal amount of food but there must be hundreds who never make the journey here, who constantly feel the pangs of hunger.

Angola may be out of the headlines today but her agony is by no means over. Stories, well authenticated, brought by fleeing refugees tell us that the situation is worse, if anything. They

flee from bombing raids to encounter mined roads and ambushes, and the places where they hid in the forests are no longer safe because the grass has been burnt [during the dry weather. They are, therefore, compelled to take to the road and try to reach safety, if not plenty, in Congo.

Where there is hunger there is disease. As I visit State dispensaries as part of a mobile unit, with our B.M.S. doctor under contract to C.P.R.A., we are appalled and grieved to see everywhere children literally dying slowly for want of food. Last week in one place alone we saw three or four families with between them a total of ten children all suffering the extreme effects of malnutrition.

We try to teach the parents about proper feeding only to hear the reply, "Where are we going to get the food?" We suggest giving the children eggs and

they look at us and laugh at our credulity, "Eggs? These white people have funny ideas!" We give out our stocks of free protein, vitamins and milk, and drive away feeling that we have been playing at helping, scratching at the surface of a problem too big for us to solve.

All our work in this border area is linked up with the work of the church. We do not only visit dispensaries, but also we meet with the Christians in each town and pray with them, trying to encourage them "to fight the good fight".

We know that the biggest problem affecting Congo today is not physical, though that is big enough, but Congo's main problem is sickness of the spirit, spreading to every part of man's personality and affecting every avenue of life. Man is out of tune with his God, and therefore with himself and with his neighbour.

It is no easy thing to write about the church in Lower Congo and avoid sounding censorious and hyper-critical. *Kimpwanza*—the state of possessing the land—is the Kikongo word most used here for Independence.

Thinking Christians agree that *Kimpwanza* which is of the earth, earthly only, cannot help their young nation, but thinking Christians are, unfortunately, in the minority.

Last week at Kimpangu, the border town, Mrs. Grenfell and I went to the church thanksgiving services. It was a moving experience for us as the Quibocolo people whom she had known so well came to greet her and showed their joy so expressively. We went to the river to witness a baptismal service. Out of 20 women and 8 men baptized, not one was a Congolese, all were from Angola. The chief deacon of the town told us that if it were not for the refugees the church would be dead. "There is no spirit left," he deplored.

Something pretending to be the church cannot live in these days of change and upheaval.

We believe that God has called our Angolans to the Congo for such a time as this.

You, who have prayed much for Angola in past months, please continue and add to your prayer list the church in Lower Congo.



(Photo: Congopresse)

Preparing manioc for use in meals. Manioc is the staple diet in Lower Congo and Northern Angola

The Opportunity is Now

"In East Pakistan there is still ninety-eight per cent of the population which is non-Christian. . . . This is a time when we should take the opportunity to preach the Gospel, because things may change and we may not have the opportunity as we are having it now.

"We need missionaries from abroad to train leaders for the future. We want missionaries who when they come to East Pakistan will be willing to identify themselves with the people and with the work there.

"I know how difficult it is. I know how much sacrifice missionaries make when they come to a country like this, but if they have love, love for the people among whom they are going to work, I think that will make all the difference." The Rev. R. Baroi, Secretary of the East Pakistan Christian Council. (*Overseas News*, November 1962.)

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BAPTISTS are not so numerous in the British Isles as several other Christian groups: Anglicans, Roman Catholics, Presbyterians and Methodists all can claim many more members than they. Nor are they so closely organized.

There are four Baptist Unions, all autonomous, and many Baptist churches which are linked with none of them.

Nevertheless, by the grace of God, British Baptists have been able to make a contribution to the life of Britain and of the world out of all proportion to their numbers. Their flexibility of organization and method of church government have more often been a source of strength than of weakness.

In the spread of Baptist churches throughout the world British Baptists have played the most decisive and influential part. They, together with the Baptists of the U.S.A. (which for the most part owe their origin to British Baptists) and of the countries of the British Commonwealth, have been responsible for the major part of Baptist missionary enterprise throughout the world. And the size, range and scope of that enterprise are out of all proportion to the numerical and financial strength of Baptists.

Today Baptists form the largest of all the Protestant denominations with some 24 million church members and a community strength possibly

three or four times that figure. Some 21 million, however, are in the U.S.A. but, of course, the highest proportion of all Protestant Christians are there too.

On the first Sunday in February we are invited to remember this world-wide family of Baptists and the Baptist World Alliance which links them together. We can thank God for the contribution which Baptists have made to the life of the world and the work of His Kingdom, and we can pray for His continued blessing.

It provides an opportunity to reflect on the place of our own B.M.S. in the total activity of all the Baptist Missionary Societies of the world. How important it is that we do our part well!

In the still divided state of Christendom we have a responsibility to hold fast to and propagate those truths which God has entrusted to us. We must do so with charity and humility, being willing to learn from others and to co-operate wherever possible and as much as possible with other Christians, praying and working for a yet greater measure of mutual understanding and spiritual unity.

A. S. Clement

Two Crocodiles in his Congregation

"I had two crocodiles in my congregation last Sunday," says Dr. J. F. Carrington, of Yalembo, Republic of Congo, in a letter.

He was making a four-day trip by river from Yalembo to Bolobo for a church conference and was asked to preach at a service for passengers. The service was held in a barge which was pushed by the steamer.

"The top of the barge," he writes, "was cluttered with all sorts of baggage and there were bowls of fish being taken to Léopoldville for sale—kept alive in water so that they would be fresh on arrival.

"Among them were two large crocodiles well trussed up with stout poles along their backs and with their legs and snouts securely tied to the poles by forest creepers.

"The only place where we could find enough room for everyone was near the crocodiles. Indeed, they were in the front row of the congregation.

"One of them objected to our hymn-singing when we began. During the first verse, he gave a violent wrench at his bonds. That made the rest of the congregation jump back as far as they dared to the edge of the barge."

Dr. Carrington says he toyed with the idea of changing the subject of the sermon he had prepared so as to talk about Chapter 41 in the Book of Job!

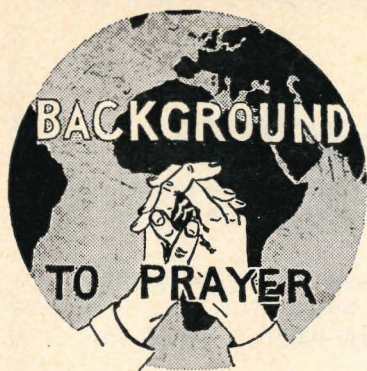
Boys and Girls lend a Hand

Boys and girls are lending a hand in Ceylon's tree-planting campaign rearing young saplings in nurseries attached to their schools.

According to a report by the committee organizing the campaign, 630,000 fruit and timber trees were planted during the first six months of last year, and more than half of them came from nurseries created by school children and rural societies.

SUMMER SCHOOLS

Information about, and booking forms for, this year's B.M.S. Summer Schools may be obtained from: The Y.P.D., B.M.S., 93 Gloucester Place, London, W.1.



(Based on the Prayer Calendar)

At the time of the Sunday celebrated as Baptist World Alliance Sunday, we pray for the 24 million Baptists in the world and those who are responsible for leading them through the Baptist World Alliance and other organizations.

Our prayers this month are also directed towards the work in North India, in the area from Simla in the Punjab to Gaya in Bihar, a distance of about 1,000 miles. Work in this area is directed by the Baptist Union of North India, in which are seven District Unions; the Simla Hills, Baraut, Delhi, Palwal, Bhiwani, Agra and Bihar. Under the auspices of the B.U.N.I. there are 35 Baptist churches with 2,177 members and a Christian community of 4,650.

For more effective witness

In the last year the B.U.N.I. has been studying its work and policy with a view to making a more effective witness. Work in this area is difficult, there being few results, and partly because of this, the churches tend to be too concerned with their own affairs. There are a number of Corinthian-like divisions and quarrels.

Pray for leaders, pastors, evangelists and church officers as they attempt to solve problems, reconcile conflicting parties, and lead the churches to a true understanding of their faith and to a keener interest in evangelism.

ACKNOWLEDGEMENTS

(To 20th December, 1962)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £5; E.L. Lowestoft, Refugees, £6 6s.; Anon., Freightage, £2; E.M.O., "In affectionate remembrance of Mrs. Marion Hawkins, died 25th November, 1962", 10s.; Anon., £2; Anon., B.T. Appeal, £1; Anon., £6 10s.; M. K. Hough, £5;

Anon., for the hungry people at Christmas, £1.

Medical Fund: Anon., £1; M.M.F., "In loving memory of Margaret, 7th December, 1947", £2.

Gift and Self-Denial Week: K. Farrant, 5s.; Anon., £3; Anon., £1; Anon., 10s.; Anon., £1; Anon., £1; Anon., £1.

Legacies

November

							£	s.	d.
26	Mrs. M. J. Dobson	...	...	...	...	...	100	0	0
30	Miss E. S. Taylor (Medical)	...	...	...	...	...	67	1	10

December

3	Mr. A. W. Leeming	...	...	...	...	...	125	0	0
	Mr. E. E. Lebon	...	...	...	...	...	50	0	0
4	Miss V. M. Oake	...	...	...	...	...	4,561	9	0
6	Mr. W. H. Williams	...	...	...	...	...	2,000	0	0
14	Miss E. A. Patey	...	...	...	...	...	60	0	0
19	Miss E. Barnes	...	...	...	...	...	10	0	0
	Mr. T. H. Calladine	...	...	...	...	...	50	0	0

MISSIONARY RECORD

Arrivals

- 29 November. Miss M. A. Killip, from Delhi, India, and Miss W. G. Turney, from Colombo, Ceylon.
- 11 December. Miss J. F. McCullough, from Bolobo, Congo Republic.

Departures

- 20 November. Rev. R. F. E. and Mrs. Warden, for Upoto-Pimu, Congo Republic.
- 8 December. Miss W. M. Gow, for Baraut, and Miss K. M. Lewis, for Salamatpur, India.
- 14 December. Rev. D. W. F. and Mrs. Jolleyman and family, for Calabar, Jamaica.

Births

- 7 November. To Mr. and Mrs. R. P. Wigmore of Ludhiana, India, a son, John Anthony Kingsland.
- 10 November. To Mr. and Mrs. E. H. Wyatt, of Yakusu, Congo Republic, a daughter, Valerie Anne.
- 12 November. To Rev. J. C. and Mrs. Garside, of Bolobo, Congo Republic, a son, Michael John Elliot.
- 22 November. To Mr. and Mrs. D. H. Emmott, of Berhampore, W. Bengal, a daughter, Margaret Joan.
- 9 December. To Dr. and Mrs. C. S. Smith, of Udayagiri, India, a daughter, Katrina Ann.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.

Telegrams: Asiatic Wespnone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenney, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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MISSIONARY HERALD

MARCH 1963

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KONG

NEPAL



Bringing in a fishing boat in the early morning at Hambantote, Ceylon

(Photo A. S. Clement)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

GOD HAS FLUNG THIS DOOR WIDE OPEN

IN 1951 in the great land of China the door was forcibly slammed shut against missionaries, but even as that door was being closed so another was being tentatively opened.

Those who serve in missionary societies know that even in the midst of the turmoil and the pain caused by the bolting of one door, it was God who was at work opening the other.

There was "a man sent from God" ready to enter the new door. It had happened before in the long history of the Church and it will happen again. That man had been born in Argentina of missionary parents. He had become, at God's call, a missionary to China. Yet even when homeward bound from Hong Kong, as one of those who unwillingly joined the missionary exodus, he and his wife sought God's leading about their future.

South America, a new continent to replace the old, became the centre of their thoughts. They even started to learn Spanish in preparation for the work to which they believed God was now calling them.

The B.M.S. Home Committee had, at the same time, begun to consider where God would now have the Society send its missionaries. The Continent of South America, and in particular the rapidly-growing Republic of Brazil, became the focus of their attention. Some doubted, some wavered, but in the end all agreed, and it came as no surprise to Arthur Elder and his wife, Kathleen, to be asked to explore the possibilities of missionary service in Brazil.

All this happened eleven years ago. Today the miracle of the beginning of B.M.S. work in a new continent is too easily for-

gotten because everyone concerned about Brazil is looking to the future not the past.

Those of us who are privileged to attend the Sub-Committees of the General Committee caught something of the thrill of expectation that seemed to fill all hearts during the last meeting of the West Indies and Brazil Sub-Committee, when the growing need of Brazil and the tremendous response to the Gospel was revealed.

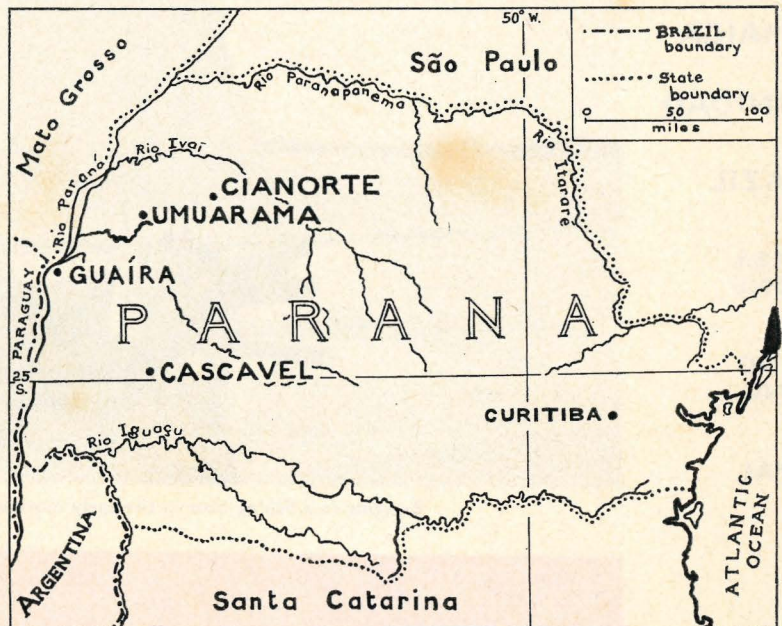
In Paraná State

Six missionary couples are now at work in Paraná State, Brazil: the Rev. A. C. and Mrs. Elder at Curitiba; the Rev. A. A. and Mrs. Boorne at Porto Guaira; the Rev. R. M. and Mrs. Deller at Cascavel; the Rev. D. G. and Mrs. Winter at Goio Ere; the Rev. A. Brunton and Mrs. Scott at Umuarama

and the Rev. E. J. and Mrs. Clarke at the Language School at Campinas, preparing for future service. Yet, writes the Rev. A. C. Elder in a letter, "We could place missionaries at . . ." and gives a list of thirteen towns, only two of which will have missionaries at present.

God has flung the door wide open. Our Committee will have to consider whether we as a Society can enter that door with much greater resources than are now available. The problem is whether, at this juncture in the Society's history, the Committee can allocate funds for new houses for missionaries, for the jeeps needed for transport, for the fares to Brazil and for the support of the missionaries when they arrive there. Dare we, in view of our world-wide com-

(continued on page 46)



A map of Paraná State, Brazil, showing places where B.M.S. missionaries are working. So many new towns are springing up that many of them are not marked on any map. Goio Ere is somewhere between Guaira and Cascavel

FROM ANTELOPE TO AUCTION SALE

By EDNA MARKWELL

THE sun was setting on an August day as the lorry bumped to a standstill at the hilltop village of Manilonde. Since midday (apart from an hour's interlude during a break-down), Pastor Dioko and I had been squashed in the cab with the driver and another man, rattling up hill and down dale on tracks deep in sand and full of holes; so I was far from sorry to be told now that we were "nearly there".

The pastor pointed across a valley, where the blacker shadows were the dense growth of trees along the water-course, to a village on the grassy top of one of the hills beyond, and said: "That's Kindonde. Only about four kilometres to go".

We were to spend five days at Kindonde, while the church folk came in from all around for the annual "Matondo" (Thanksgiving) meetings, and for me it was quite an event—my first trip out into the district after two years in Congo.

Our journey was not to be completed that night, however. Even as the pastor was speaking, an elderly woman put her head in through the window and, after greeting us with profuse handshakes, said we had better spend the night with her, as they were not expecting us at Kindonde till next day. Stiffly we climbed down, extracted our goods from among the twenty or so passengers with their baggage on the back of the lorry, paid the driver and followed the woman to her neat little mud-brick house. Mama Dina, our hostess, is a senior woman deacon of the village and a most lovable soul. She is about a foot shorter than I am, but from the moment she set eyes on me she evidently decided I was in need of



(Photo: Congopresse)

Schoolchildren going to their classes at the American Baptist Mission station in Sona Bata, Lower Congo

care and protection, and proceeded to mother me most kindly for the next few days!

In an African home

Once we were installed in the tiny living room, lit by one candle, she went off to prepare food whilst her husband and a stream of other people came to greet us. They were headed by a dozen or more children, who had come from various parts of the village (the pastor explained) to take a better look at me, the first white person some of them had seen. I was soon to get quite used to being greeted by the younger generation with yells of "Mundele!" (white person), followed either by prolonged stares of wonder or a precipitate retreat, screaming, to the safety of Mum's skirts!

I learnt that it was at least ten years since a missionary had

visited the area, where teacher-evangelists and deacons have long been doing the church work, with occasional visits from African pastors. It is not that the people do not *want* missionaries—the warmth of their welcome assured me of that; but that they do not really need us and there is so much else to be done, especially nowadays when, more than anything else, the Church in the Lower Congo looks to us to provide secondary education for its children.

Let me see, we were waiting for our supper, weren't we? Eventually Mama Dina came back with it: a dish of stewed antelope, another of *fufu*, a third of vegetables pounded up and cooked with oil and *pili-pili*, and a fourth which I thought the pastor said was *boa*, but discovered some long time afterwards to have been a dried fish

with a similar sounding name! Anyway it looked and tasted rather like pinkish-brown bicycle-tyre, though one had to be very appreciative because it was a great delicacy.

Fufu is one of the ways of preparing manioc (tapioca), the Congolese staple diet. The manioc roots are dried and pounded to a coarse "flour", which is mixed with water and kneaded to a stiff pudding—about the consistency of the heaviest suet dumpling, though rather more elastic in texture. Being blessed with a cast-iron digestion, I can enjoy it without ill-effects, which is very useful on a trip like this! The pastor and I had all our meals together, most of the food being provided and cooked for us.

Escorted by women

After supper that first night there were prayers in the little church, including a short talk by the pastor. I found it very hard to keep awake, and lost no time afterwards in crawling into my sleeping bag (it is so *cold* in the hills at this time of year) on my camp-bed in Mama Dina's living room. The next morning the pastor and I, escorted by several women cheerfully carrying our luggage on their heads, walked over to Kindonde. We were welcomed by the village evangelist, and I was installed in a room of his house, the pastor being in another house nearby.

Life was fairly leisurely until Friday afternoon, when meetings began. I had time to do some language study, prepare a talk or two, and potter round the village to see people. Matondo started in earnest with a meeting of deacons and evangelists, the business consisting largely of trying to sort out a complicated marriage palaver, of which I suppose I understood about one-tenth. Fortunately no one expected me to express an opinion. Saturday and Sunday were full of meetings and services of



(Photo: Congopresse)

The Bobongo Dance being performed in a Lower Congo village

various kinds, in several of which I took part, though feeling like an infant (both in the faith and in my ability to express myself) in the presence of many "elders and betters"! Some of the folk there were baptized by Holman Bentley himself.

Sound and wise teaching

Most of the meetings, however, were taken by the pastor and evangelists. I was greatly impressed by the sound and wise teaching they gave, both on the Bible and in regard to the Kimbanguist "Prophet Movement", which is very lively in the area and draws many away from the church. Some of the people there were from villages where everyone else had gone over to this movement, which exalts Tata Simon Kimbangu as the special saviour of the Congolese people, their "Comforter" promised by Christ. Lorry-loads of pilgrims daily pass Ngombe Lutete on their way to the nearby village of Nkamba, the "New Jerusalem" where Kimbangu was born and where his ashes are preserved.

The evening meetings at Kindonde were held round a camp fire, with much story-telling and dramatization. I think the *pièce de résistance* was a dramatized version of Elijah and the prophets

of Baal, in which the prophets (looking remarkably like witch-doctors) thoroughly enjoyed themselves leaping and yelling round their sacrifice, and dancing with shuffling movements and much wagging of behinds. One of them was so obliging as to slip away from the group at the appropriate moment, however, in order to put a match to Elijah's fire for him!

On Sunday, after the morning service, 700 or so of us processed down the steep path to the stream, where several people were baptized in a pool surrounded on three sides by creeper-draped forest trees. It was very impressive—the strange, living, tingling silence of the forest being broken by the simple words, the subdued splash, and then the chorus of the hymn ringing out "Follow, follow, I will follow Jesus".

The newly-baptized were received into the Church at the Communion Service on Monday morning. This, the last of the meetings, was followed by the auctioning of the gifts in kind brought by the people: manioc, matches, live hens, tobacco, shoes, peanuts, cloth—everything! The pastor and I left later in the day to walk ten miles on our way home, with school-girls to carry our goods—now augmented by peanuts, eggs, beans, bananas and other gifts and purchases from the sale. We sang all the way and arrived, hoarse but joyful, at the village where we were to spend the night. Off again at 5.30 a.m., we walked for another two hours to a point where we could get a lorry home . . . to a much-needed bath and countless cups of tea.

**THIS YEAR'S B.M.S.
APPEAL FOR £410,228
ends on 31 March, 1963**

*Gifts to: The Home Secretary,
B.M.S., 93 Gloucester Place,
London, W.1.*

Methodists Protest Portuguese Restrictions on Missionaries

The Methodist Council of Bishops has sent a message to the Portuguese government strongly protesting against the "continued restrictions" which the church's executive body said were being imposed by government officials on the denomination's missionaries in Angola and Mozambique.

Approved by the Council at its recent meeting in St. Louis, Missouri, the message was not released

until it had been received by the Portuguese ambassador in Washington D.C.

Full text of the message contained the following significant statement:

"We deplore the continued restrictions imposed upon the Methodist Church in its missionary outreach, both in Mozambique and Angola."

Do We Care Enough?

The two pictures below were taken in Lower Congo recently. They show Angolan refugee children suffering from the effects of malnutrition.

There are approximately 250,000 Angolan refugees now in Lower Congo. More are hiding in the bush of northern Angola preparing to join them.

Many of the more recent refugees are suffering from lack of food. They are permanently hungry. Weakened by hunger they fall an easy prey to disease.

B.M.S. missionaries are attempting to bring them both physical and spiritual succour.

Do we care enough about such service: about meeting the needs of the refugees and supporting the staff who work among them?

Gifts may be sent to: The Home Secretary, 93 Gloucester Place, London, W.1.



Seven Hundred Million Non-Readers

An estimated seven hundred million adults, or two-fifths of the world's adult population, are illiterate and the figures are rising by twenty to twenty-five million a year, according to M. Maheu, acting secretary general of UNESCO.

He told an opening session of a preparatory commission of experts meeting in Paris for the UN campaign on world literacy that "the collectivity of nations possesses the material, technical, and institutional means within one generation, if not totally to eliminate illiteracy, at least reduce it to sufficiently feeble proportions . . . The question is to know if we really want it".

Cause For Concern

The West Pakistan Christian Council has expressed concern about a growing and inexplicable wave of anti-Christian propaganda in certain sections of the press and public. It notes, however, that freedom to profess, practise, and to propagate religion is clearly incorporated in the Constitution.

Satisfaction is expressed with assurances given by the Pakistan Home Secretary and supporting statements published by him in the national press.

Theological Training for Pakistani Baptists

A start is expected to be made soon in the provision of theological training in East Pakistan.

The training institutions used by East Pakistan Baptists now are all in India. They were placed there before the partition of the country. Lately, it has become almost impossible for East Pakistan Baptists to get visas to attend them.

A definite decision to start some theological training has been taken by the working committee of the Baptist Union of Pakistan. It is intended to use hostel premises in Dacca. But questions of staff and finance have still to be settled.

THE BAPTISTS OF BURMA

By TREVOR LING

This year the Baptists of Burma are commemorating the Ter-Jubilee of the arrival of Adoniram Judson in their country. Dr. T. R. Ling, the author of this article, is a former minister of the Judson Baptist Church, Rangoon.

THE great majority of Christians in Burma are Baptists. Readers of Bernard Fergusson's *Beyond the Chindwin* will remember his description of a typical Burman Baptist, educated by the American Mission: "Billy, the Havildar-Major, was a tiny, wizened man, always smiling and very devout, who never went to sleep without first singing softly to himself all three verses of 'Jesus loves me, this I know'. He was a particular favourite among the British troops." (Fontana edn., p. 28).

All over Burma you will find such Christians, the result very largely of 150 years of missionary work by the American Baptist Convention. The pioneer missionary was Adoniram Judson, a contemporary of William Carey. On his way to Burma he visited Carey in India and was encouraged by Carey in his plans for a Baptist mission to Burma. Like Carey, Judson was a great scholar and linguist, and his Burmese-English dictionary is still a standard work. His translation of the Bible into Burmese is loved and revered by Christians in Burma in the same kind of way that the King James version is in England. Burmese Baptists have thus had the Bible in their own language for many years, and have developed the kind of wholly Bible-centred piety with which many British Baptists would feel an immediate kinship.

The Baptist churches of Burma have throughout the years organized themselves in language groups and associations and unions under the guidance of American missionaries, and today there is an almost all-



(Photo: T. R. Ling)

A Karen family leaving the Judson Baptist Church in Rangoon

embracing Burma Baptist Convention which is numerically about the same strength in church membership as the Baptist Union of Great Britain and Ireland. This Convention is a national body and its officers are all Burmans, from one or other of the racial or language groups (e.g. Karens — the majority among Baptists—Shans, Chins, Kachins, and Burmese). This means that Burma Baptists are now officially independent of the American Mission. Any Baptist missionaries working in Burma (there are about 40–50) have to be *invited* by the Burmans themselves, through the Convention. But Baptist work still depends to a considerable extent on American funds and thus on the generosity and goodwill of Baptists all over the United States, who give very liberally.

Burma Baptist church leaders, pastors and evangelists are

trained at various Bible schools and colleges throughout the country. The most advanced work is done at the Burma Divinity School, which is the most recently established, and which will probably have an increasingly significant influence on the pattern of Baptist life in Burma. This "school", i.e., a college of comparable standard with theological colleges in Britain, is a few miles from Rangoon, at Insein, and Baptists work here in conjunction with Methodists. Most of these institutions are staffed by Burman nationals, but some posts are still filled by Baptist scholars from the U.S.A.

Burma, which was linked with India under British rule, is in reality a part of South-East Asia, and the lands of the Chinese "dispersion". Today, Burma looks to the neighbouring countries of Thailand, Malaya, Borneo and the Phil-

ippines for fellowship, and is increasingly becoming linked with these countries in co-operative ventures of various kinds. An example of this is the daily radio programme (in Burman languages) which is recorded in Mandalay by the (largely Baptist) Burma Christian Council, sent out from a radio station in the Philippines, and beamed to listeners in Burma.

Some notable figures

Burman Baptists include some notable figures (mostly second or third generation Christians) who play their part in the affairs of the wider Christian world. The Secretary of the East Asia Christian Conference (a regional body in connection with the World Council of Churches) is a very able young Burmese Baptist, U Kyaw Than, who works in association with D. T. Niles of Ceylon. Mrs. Louise Paw, a Karen, and an officer of the Burma Baptist Convention, is a Vice-President of the Baptist World Alliance. The name of Dr. Hla Bu, who studied at King's College, London, and was Professor of Philosophy at Rangoon University, is internationally known among Baptists. U Ba Hmyin, a Burmese pastor and an officer of the Convention, preached the opening sermon at the Assembly of the World Council of Churches at New Delhi in 1961.

Standards of health in Burma are low; leprosy and T.B. are still far too common. American Baptist work in this country has always included generous support for medical missions, such as the hospital at Moulmein, and those at Namkham and Kengtung in the Shan States, and other smaller centres, such as the medical clinic in a large new rehousing township just outside Rangoon.

A very small minority

Large a majority though Baptists

may be among the Christians of Burma, all Christians in this country are still a very small minority of the total population, 80 per cent of whom are Buddhists. There has been very little real encounter with the mass of the Buddhist population during the past few generations and it is here that much work remains to be done. In the present situation, in a Burma that is strongly nationalistic in sentiment and at least neutralist where international alignments are concerned, the ties with America are sometimes an embarrassment. The present situation, moreover, is one in which pan-Buddhist interests can become vociferous and self-assertive, as they did during U Nu's government. In these conditions the mission of the Christian Church is not easily to be fulfilled. But,

on the other hand, Burma, like almost every other country in the world, is being affected by the climate of secularism that accompanies technological advances. University students in Burma, reading natural science, social science, philosophy, and history begin to sit very loosely to their traditional Buddhist upbringing. On the whole Christian students seem less easily shaken. This could be a portent for the Burma of tomorrow: an opportunity to be grasped by the Church.

The challenge

Is the predominant Christian group within this Asian country able to meet the challenge thus presented? This is one of the big questions that face Baptists in Burma as they enter the fourth half-century of their history.

Call to Prayer, 1963

DURING recent years one encouraging feature of Baptist church life has been the growing observation of the first week of March as a time for united prayer on behalf of the whole denomination. Again this year during that week we are called to prayer by the Baptist Union of Great Britain and Ireland and the Baptist Missionary Society.

The joint prayer call was first issued in connection with the Home Work Fund Sunday collections and the end of the B.M.S. year. This year the denomination is facing not only these two financial appeals but also is measuring up to a final effort for the Baptist Union Ter-Jubilee Appeal.

Yet, while the united prayer call originally had a financial connotation, throughout the denomination it has come to be regarded in a different light. There is a spiritual challenge in a united call to prayer issued by the

two headquarters of the denomination in England which has begun to find an echo in the hearts of those who lead the denomination in Wales and Scotland.

There are many urgent tasks before the whole denomination, some of which involve finances, but stewardship is essentially a spiritual issue. The prayer call that echoed around Northampton in 1784 led to an outflowing of God's Spirit on to the whole denomination. It meant men, money and concern for the souls of men in Asia and then in the West Indies and then to the whole world. In turn the reflection of that out-going life was seen in the lives of the churches in this country.

As we unite in prayer this year, can we bear before God the needs of the whole denomination, both spiritual and material, that God's Spirit may give us again a deep concern for the out-going mission of the whole church here and abroad?



A party of Angolan refugees after they had received clothing at a distribution centre in Lower Congo

Call to a More Dedicated Christ's Church

A significant recommendation emerging from the reports of the B.W.A. Study Commissions at the meeting at Oslo last year, suggested that the year 1963 should emphasize "promoting world missions through Christian education" and be a year of preparation leading up to a "world year of evangelism" in 1964.

An appeal was sent to the Baptists of the world in the following manifesto:

"The Executive Committee of the Baptist World Alliance assembled at Oslo, Norway, 20-24 August, 1962.

"Calls all Baptists to a more dedicated obedience to Christ's Great Commission in view of the rapidly increasing world population, the technological changes in many lands in this nuclear age, the revival of non-Christian religions, and the challenge of modern ideologies.

"Reminds all Baptists that there are still large areas where the

Chickens—To Help Angolans

When Mr. Ian Pitkethly began his work as an agricultural missionary at Kimpese in the Republic of Congo, he found himself with 1,750 acres of land and no equipment.

One of his first enterprises, therefore, was rearing poultry. Chickens need a minimum of plant and that plant can be improvised out of such things as discarded pieces of wood and tin cans. Some large shipments of chickens from America for the relief of food shortage in Congo had to be handled, and both Congolese and refugees from Angola are interested in poultry.

In Britain, Operation Agri has taken an active interest in Mr. Pitkethly's work. This organization has sent him heaters for incubators and wire netting. A mill to grind poultry food has been despatched and 3,000 chickens have been promised for 1963.

Already, 900 growing chickens have been distributed to Angolans

The Temptations of a Minority Church

Addressing the annual meeting of the Friends of the W.C.C., Inc., Dr. Masao Takenaka, a theologian of the United Church of Japan, reminded his audience that there were only some 700,000 Christians among the 90 million people of his country. In such a situation, the Christian community must strive constantly against the temptation to depart from what it stands for.

Various temptations assail a minority church, said Dr. Takenaka: to be too preoccupied with numerical strength rather than thinking of "the dynamic quality of the dedicated people of God"; or again, to isolate itself and fall into "Christian ghettoism". During the war, on the other hand, Japanese churches had tended to "adjust themselves to the nationalistic demand of the environment".

The only remedy for such temptations was to take Christian faith "rather seriously and personally", remembering that "in Asia, to be a Christian means to take a different

stand from the rest of society".

Dr. Takenaka also said that the minority status of the church naturally rendered it more sensitive to the claims of Christian unity.

Brazil's Evangelical Confederation Plans Drive On Illiteracy

The Evangelical Confederation of Brazil plans to launch a nationwide campaign against illiteracy early this year. Aim of the campaign is to open at least one school or course at every Evangelical church building or community house throughout Brazil, and to induce each member of an Evangelical community to teach reading and writing to at least one illiterate child or adult.

The long-range goal of the campaign—which began on 10 February—is to teach 5,000,000 persons in Brazil to read and write.

cated Obedience to Commission

gospel has not yet been preached, and that the missionaries, as servants of Christ, are to regard themselves not only as serving the churches that sent them, but also the churches that receive them, thus manifesting the reality of inter-church fellowship between the north and the south, the east and the west.

"Appeals to all Baptists for volunteers for missionary service in these new conditions, young men and women who, responding to the call of God, and with motives derived from Jesus Christ Himself, will either leave their own countries or move into unevangelized areas of their own land, seeking to extend Christ's kingdom.

"Stresses the need for Christian stewardship and adequate support of denominational organizations, boards and societies, in order that they may be effective in the evangelistic and missionary tasks committed to them."

golans and Congolese

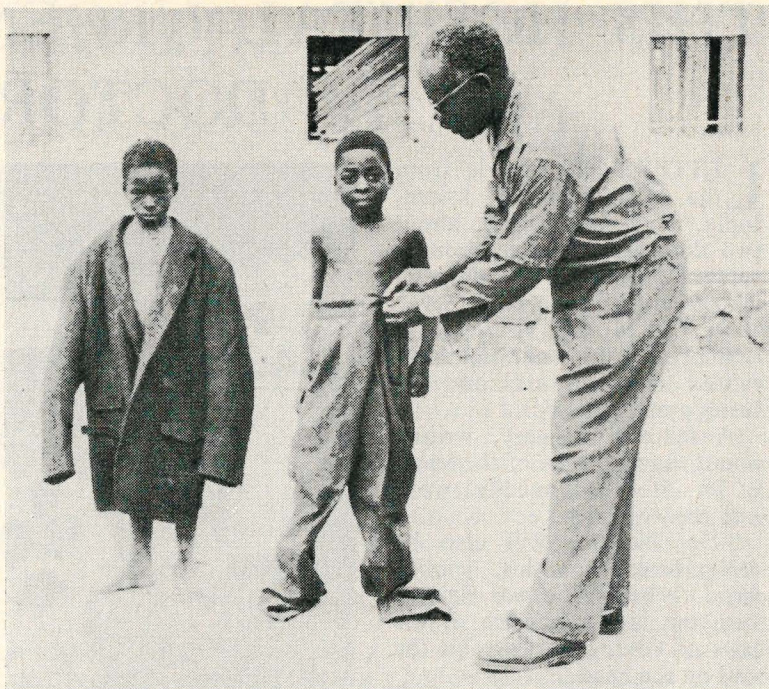
refugees and 200 to Congolese people.

Mr. and Mrs. Pitkethly write: "We wish you could see the pride and satisfaction on the faces of the Africans as they go off with their chickens and the bundle of food which they have to buy in order to receive the chickens.

"To rear these chickens, we converted an old, disused carpentry shed. The wooden framework is nearly all eaten away by white ants and we wonder if it will stand up to the heavy rains and high winds of the tropical storms.

"So much time is consumed blocking up holes where chicks could fall out or snakes could get in and cleaning all the nooks and crannies that we shall be pleased to have a new and more suitable place for rearing the chicks.

"We have started work on a new poultry house. When finished, it will accommodate up to 250 laying hens and will also have a food store."



Two refugee boys from Angola being fitted out with clothing in Lower Congo

Freedom in Congo

Freedom in Congo, Kenneth Richardson (Africa Inland Mission, 7s. 6d.) is about Congolese men and women who have found a new freedom in Jesus Christ. Their stories, told by the Field Director of the Africa Inland Mission, come from the far north-east bordering on Uganda and the Sudan. Many of them might have been written of any one of a hundred mission areas, so typical are they of God's ways with the sinful heart of man. In fifty years of evangelism in Congo, this large undenominational mission has proved that schools and hospitals are major instruments of the divine compassion.

Mr. Richardson staunchly defends a positive educational policy and the medical institution that is a genuine "Gospel agency" and not "merely humanitarian". Tales of pygmies and the totemistic Azande tribe recall the romance of pioneer days. Here are ready-made mission fields for the young churches in Congo.

At the end, Mr. Richardson leads us into the inner life of an in-

digenous church ("one which has become rooted in a country and can carry on its activities without the necessity of help from outside"), and allows us to enter the kitchen as well as the parlour of the household of faith.

C.J.P.

A Loyal Colleague

The Society has lost a strong supporter and the Mission House a loyal colleague by the passing of Miss Florida Rennie on 7th January, 1963. A member of the Brighton Road Baptist Church, South Croydon, Miss Rennie joined the staff at Headquarters in March 1948.

The whole of her service was given in the Accounts Department as secretary to the Accountant, Mr. J. H. Ewing, and she was held in specially high regard in that department. Thoroughly reliable in all her work and of a most friendly and serene disposition, Miss Rennie will be greatly missed by all at the Mission House.

K.W.B.

THIS HOSPITAL URGENTLY NEEDS A DOCTOR

LETTERS and reports from the Mizo Hills of Assam, India, have much to say about two doctors, or rather about a veteran doctor and a young man who soon will be a doctor.

Dr. and Mrs. H. G. Stockley, two beloved missionaries, have retired from this area and are being greatly missed.

A fellow-missionary, writing about them, speaks of the value of Dr. Stockley's medical work and then writes:

"Dr. Stockley will also be remembered for his spoken word. Whether he was dealing with the laws of health or the laws of God, he always hit the nail on the head.

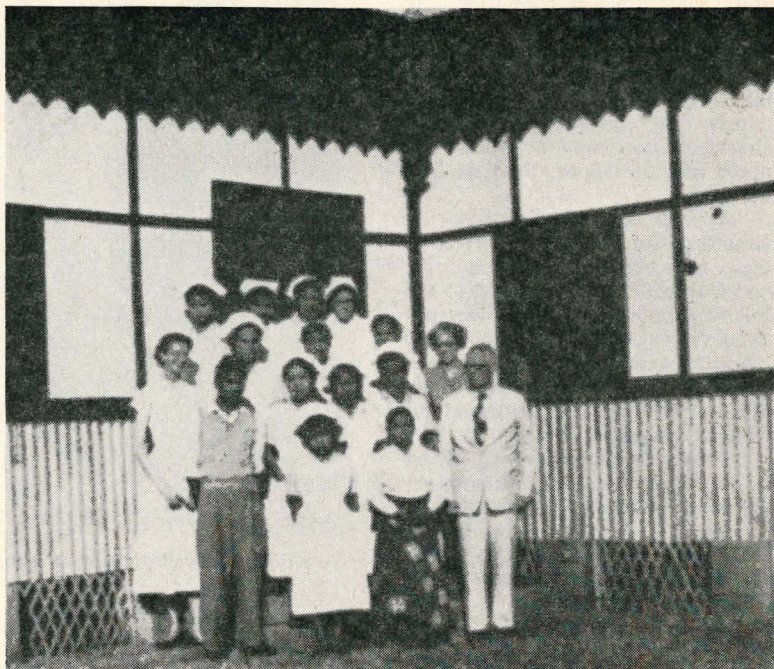
"As for Mrs. Stockley, the mothers and children will specially remember her for her cookies, candies, cheerful friendliness, concern for the birds and her continuous supply of kittens for rat-infested homes.

"Everywhere we go, there are signs of the time they spent with us and all would love to see them return this way again."

Without a doctor

The departure of the Stockleys has left the Serkawn Christian Hospital without a doctor. The hospital authorities are trying to find one who will serve for three or four years. At the end of that period, it is hoped that a Mizo young man will be able to take over.

He is Silvara Colbert, now a student at Vellore where he will take the final examinations for his medical degree in the spring. He will then need experience in surgery and hospital administration. If the Serkawn Hospital can find a doctor, Silvara could work under him. If there is no



A photograph of the staff of the Serkawn Christian Hospital taken before the retirement of Dr. Handley Stockley. This hospital is now without a doctor

doctor at Serkawn, Silvara may work at the Moorshead Memorial Hospital, Udayagiri, for a time.

Meanwhile, the Serkawn Hospital is facing financial difficulties. They are due to three causes, two of them connected with the situation regarding a doctor.

Loss of income

Firstly, the loss of a doctor has meant the loss of the income which a doctor's skill yields.

Secondly, the hospital authorities, hoping to get a doctor, have thought it right to keep those valuable members of the staff which Dr. Stockley's efforts and B.M.S. funds have helped to prepare for the day when the institution can be handed over to an entirely Indian staff.

Thirdly, the pay of the staff has had to be increased.

The hospital put its financial problem to the Church, which has responded as well as possible. Plans to extend village nursing centres have been cut down and the money which would have been spent on the villages transferred to the hospital. The Church has drawn up a budget considerably higher than the anticipated income in the hope that local congregations will respond to the challenge.

An appeal

A Hospital Friends' League is being formed in an effort to raise money and an appeal is being made for help from the Government's social service budget.

OUR WORK IN THE TOWNS AND CITIES OF SOUTH ASIA

6. Chandpur

By A. S. CLEMENT

EAST Pakistan has peculiar problems. The great majority of its people are poor and illiterate. (Illiterate, of course, means "unable to read"; it does not mean ignorant, nor does it mean unintelligent.) The state is having a desperate struggle economically.

Since partition part of its system of communication has been disrupted. A thousand miles of Indian territory separate it from West Pakistan. The direct routes into West Bengal have been severed. Before partition, like the rest of Bengal, it looked to Calcutta as its centre industrially and culturally.

Now, in order to survive as a state, it has to establish its own industries and its own educational institutions.

Weak and struggling

The Christian churches are for the most part weak and struggling. Most Christians have been won from among tribal people and Hindus of low caste. They now find themselves in a state which is Muslim and which exists as an independent state in order to be Muslim. The more promising of their young people wish to be fitted for life and opportunity in an industrial society. They thirst for education and especially technical education. They aspire to be able one day to lift themselves and their families above the present ceaseless struggle to survive. They hope to enjoy some of the material comforts of life which we in Britain take for granted.

The churches formerly looked to Calcutta for their principal

colleges and training institutions. Now they have to develop their own establishments. From Calcutta they were also able to obtain Christian literature in Bengali.

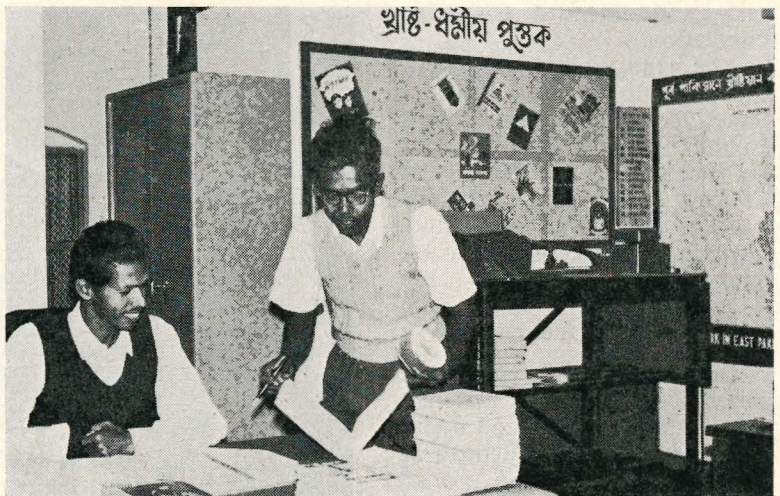
One encouraging feature of the situation in the churches is a growing concern about the supply of Christian literature. During the meetings of the Baptist Union of Pakistan held last year at Barisal there was a meeting of the Literature Committee. I was invited to attend and was interested to hear plans being made for the publishing and distributing of such items as sermon notes, notes on Old Testament History, and a booklet about church membership.

At Barisal there is a settlement of the Oxford Mission. On visiting it one evening I met Father Prior—the other Fathers were away at a retreat in Calcutta. He is now eighty-two years of age

and has not visited England since 1928. He spends most of his time duplicating on a Gestetner machine booklets and leaflets for distribution in the villages. Two of his productions are used by our missionaries. One is a book of Bengali hymn tunes originally compiled by W. E. French; the other an elementary course in Bengali written by a French Roman Catholic priest. Father Prior spoke highly of the work of Roman Catholics in language study and in the adaptation of Indian music to worship.

Most activity

It was, however, at Chandpur that I saw most activity in the realm of Christian literature. Chandpur is a busy market town on the river, an important centre of communications where travellers and goods change steamers



(Photo: A. S. Clement)

The Despatch Manager and Accountant of the Christian Literature Centre, Chandpur, at work

or change from steamers to rail. It is set astride a tributary to the main river with a ferry service linking the two parts of the town.

Here the New Zealand Baptist Missionary Society has a station which it has devoted almost entirely to literature work, though it has also a day school. The new mission compound is a little way out of the town in a beautiful setting (Chandpur is one of the more fertile places in East Pakistan). It has a lovely garden well kept and its buildings seemed to be in a better state of repair and decoration than most B.M.S. stations I visited. The Literature Centre, which provides for the requirements of the East Pakistan Christian Council, regularly publishes a monthly magazine in Bengali for the Christian home. It is entitled *Nabajug* or "The New Age". It was developed from a newspaper originally evangelistic in purpose and now has a circulation of over 2,500. The subscription is one rupee (1s. 6d.) per year! The editor is Mr. M. N. Adhikari who was formerly on the staff of the Baptist Mission Press, Calcutta. Another regular publication is an illustrated newspaper in the vernacular, issued quarterly and intended for wide circulation.

At Chandpur they are experimenting with two clubs. One is a Tract Club. Members are asked to undertake to purchase at least six tracts a year in quantities of at least 25 of each tract. The other is a Christian Book Club. Members receive four books a year.

Dearth of original material

One major problem is the dearth of original material. Almost all the tracts and books are translations into Bengali of English and American works. They include translations of *Victorious Christian Living* by Alan Redpath and *The Way* by



(Photo: A. S. Clement)

Mr. M. N. Adhikari, Editor for the New Zealand Baptist Mission, at the Christian Literature Centre, Chandpur, East Pakistan

Robinson and Winward. There are problems of production, too. Some of the books are printed in Chandpur at a printing press owned by a Muslim; others are printed in India and sent in bulk in sheets to Chandpur for cutting and binding.

With Rev. J. Stewart Avery, who was then in charge of the centre, and Mr. M. N. Adhikari, I visited this press. The business was then suffering from the after effects of a fire which had destroyed most of the stock of type, so the supply of type was restricted. All setting was by hand. There was but one modern machine—made in Japan.

The work is heavily subsidized by the New Zealand Baptist

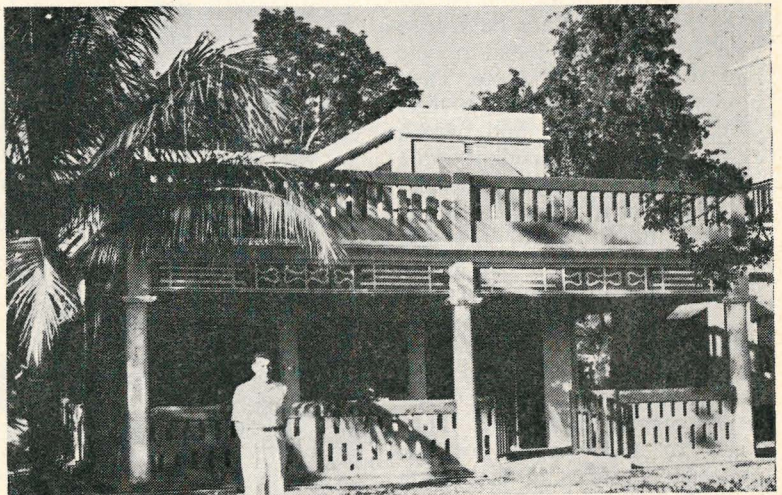
Missionary Society and the U.S.C.L.

Near to the old part of Chandpur and by the river bank is the former mission compound. Here was once a busy hospital. The land on which it stood is being parcelled out to Christian families for them to build houses upon it.

The East Pakistan Christian Council Literature Committee held a seminar for translators at Chandpur a month after my visit. The general principles of translation were studied and time was spent in group work. In an attempt to improve the supply of original work in Bengali a seminar for writers was held last October. The convenor of the Literature Committee is our own Mrs. Nesta Soddy who plays a leading part in Christian Literature work in East Pakistan.

Christians cannot afford to sleep

When staying at Chandpur I noticed that next door to the Baptist Mission was a centre of the Ram-Krishna (Hindu) Mission. Christians cannot afford to sleep while others are awake and active to win the allegiance of men and women to false gods and false philosophies.



(Photo: A. S. Clement)

The new Christian Literature Centre of the New Zealand Baptist Mission at Chandpur, with the Rev. Stewart Avery standing at the side

A Help to Understanding the Prophets

Prophets of Palestine by Eric F. Bishop.* In studying the Bible one often feels that a lack of knowledge of the land, life, thought, customs and outlook of the people of Biblical Palestine is a great hindrance to the understanding of it, and "the Western approach to the Bible has been too largely based on Western assumptions with regard to the Bible."

But the Rev. Eric Bishop points out that there has been a continuity in the life, thought, customs and outlook of the Palestinian community. The peasantry were little affected by the dispersions of adverse times, only the people of the cities and towns. It is this continuity that has enabled so much that is Palestinian to remain the interpreter of things Biblical and eternal.

Just over a century ago there

took place a revived interest in things Palestinian. Missionaries and archaeologists and others have travelled and lived in the land. With the help of the fruits of their experience the Rev. E. Bishop recaptures for the reader the Palestine of the days of the prophets—including Samuel, Elijah and Elisha, as well as the major and minor prophets and others, and "he shows how the setting of their message was shaped by the movement of seasons, the local customs and traditions, and how they used all this to point their prophecies to painting the character of the God they witnessed to".

This book is a valuable aid to the understanding of the message of the prophets. At the end of each chapter are many helpful references and notes.

R. F. RICHARDS

*Lutterworth Press, 35s.

More Flexible Ministry Needed

The restriction of the ministry of the Church to a full-time paid professional group is hampering the witness of Christianity, the Central Committee of the World Council of Churches heard in Paris.

A report presented by the Division of World Mission and Evangelism said that in modern society and unevangelized areas where the Church must move swiftly, a variety of new forms of ministry is needed.

It mentioned several modifications of the traditional ministry. In Hong Kong a group of men in the Anglican Church have been ordained as an auxiliary ministry but have remained in their secular vocations.

"In the area where they work, the number of village congregations has quadrupled in a period of twelve years," the report stated. "This rapid growth would have been impossible if it had depended upon the finding of additional paid workers.

"The Church was constituted as a community sent into the world to continue Christ's work of reconciling men to the Father," the paper pointed out. "There have been periods when Christians have for-

gotten this. They have regarded the Church as a fixed institution rather than a mobile expedition.

"At the centre of their thinking about the Church there has been the picture of a building rather than a company moving out into the world."

This static thinking about the Church is being challenged, the committee was told. The challenge comes from Asia and Africa "where Christians have been confronted with the enormous task of bringing the knowledge of Christ to hundreds of millions who have never heard of Him."

The study, a result of several consultations and surveys, was conducted by the Rev. Dr. Wilfred Scopes, Division of World Mission and Evangelism, New York. The proposals do not imply there is no longer a need for a full-time professional ministry nor that the training of the ministry is unimportant, the Committee was told.

In The Eastern Zone

There are about 100,000 active Baptists in Germany, of whom 35,000 live in the Eastern zone.

This Is Our Life

The two latest publications in the series *This is our life* (Edinburgh House Press, 1s. each), portray the experiences of missionaries *In Hong Kong* and *In Sierra Leone*.

Dennis Runcorn is a chaplain and teacher at a boys' secondary school in Hong Kong, run by the C.M.S. He describes his call to missionary service and something of his experiences as he tries to link the home, church and school life of the boys he works with and their families.

Kenneth Nicholson, a Methodist minister, tells how he became a missionary in Sierra Leone. Soon after he began his work he was discovered to be suffering from cancer of the thyroid. He was able to see specialists in America and later return to full time missionary service. He describes briefly his life and work in an isolated mission post in the heart of Sierra Leone.

THE BAPTIST TIMES

Urgent missionary news, official B.M.S. announcements, and missionary articles appear regularly in *The Baptist Times*, with the co-operation of the Society's officers and editorial staff.

Keep up-to-date by reading your own paper.

THE BAPTIST TIMES

Every Thursday - 5d.

From newsagents, church agents, or by post from:

The Publications Manager,
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From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.

MARCH is always a very busy month at the Mission House. It is the last month of our financial year. On 31st the accounts are closed; so missionary treasurers and other friends are sending in their contributions. Indeed, it is in this month that about one-third of the total contributions of the churches is received. You can imagine the activity in the Accounts Department as receipts and acknowledgements have to be sent out and records kept up-to-date.

How will the year end? Will our total income be sufficient for our total needs? Or, will there be again a deficit? To make an accurate forecast is impossible. We know that our commitments are substantially greater than those of last year. (The budget figure of £410,228 was the highest in our history.) We know too that at the end of December the contributions were considerably less than needed.

So then, much will depend upon what happens in the next few weeks. Now is the time to deal with the problem of a deficit. Prevention is better than cure, and prevention is possible. May I suggest that you can help us in a number of ways:

(1) By making sure that all amounts received in your church for the Society are sent to us to reach us by 31 March.

(2) By examining prayerfully your own contribution to date, to decide yourself

whether you have given what you ought.

(3) By encouraging others in your church to reflect upon their giving in the light both of the Society's great needs and the way the Lord has prospered them.

What a story there is behind the finances of the Society. On the expenditure side there is a tale of relief made possible to the refugees, the homeless, diseased, and hungry, of medical cure in hospitals, instruction in schools and colleges, of evangelism and of the nurture of the churches, a tale including heroic, patient service on the part of missionaries and overseas colleagues. On the receipts side there is a narrative of sacrificial giving, strenuous activity, and tireless advocacy of the needs by a host of friends and supporters including church missionary secretaries, auxiliary secretaries, as well as missionaries on furlough or in retirement and members of the Mission House staff.

Last year the average giving per member was less than a pound—a very small amount by present-day standards. We know that many friends contribute very much more.

So obviously many people in our churches contribute substantially less. We have a long way still to go in our propaganda and other forms of advocacy. Will you not help?

A. S. Clement

Holidays

The Baptist Holiday Fellowship, 4 Southampton Row, London, W.C.1., again are offering a very wide selection of Continental and British Tours for the season, 1963. Having received a record number of bookings for the Home centres in 1962 they are continuing their policy of improved amenities at Seaview, Isle of Wight, Minehead, Somerset, and Towyn, N. Wales.

A free, well-produced and illustrated brochure may be obtained on request to the above address.

God Has Flung This Door Wide Open

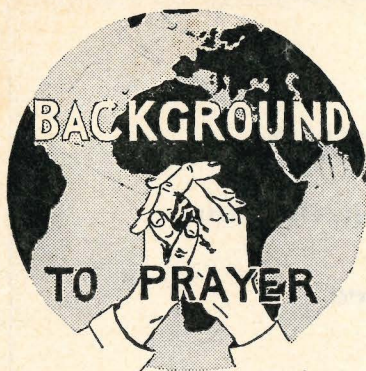
(continued from page 34)

mitments, accept the challenge of this open door? Yet, if the Baptist churches of our country made it clear by over-providing this year's budget of £410,228 and offering the Society the sort of financial support that would do away with "holding" budgets, then there would be no problem about extending this or equally important work. But, with a month to go to the end of our present financial year, there are few indications of the overwhelming response our Society needs.

While we may have to build the houses for the missionaries, Brazilian Christians, many of them new converts, will build the churches, and they will be packed to overflowing with eager, expectant people within a decade. The jeeps will be used to transport missionaries from coffee plantations to farms, or "the adumbrations of new townships" where men and women will gather to hear the Gospel.

The door is open. Pray God that we, as members of Christ's Church, have the courage to match the faith which sent Arthur Elder in an hour of crisis to Brazil, with an abundance of resources to meet the need he and his colleagues have now revealed.

G. P. R. PROSSER



(Based on the Prayer Calendar)

Prayer this month is asked for the various activities of the Baptist Union of Great Britain and Ireland. The Union exists "to cultivate among its own members respect and love for one another, and for all who love the Lord Jesus Christ. To spread the Gospel of Christ by ministers and evangelists, by establishing churches, forming Sunday schools, distributing the scriptures and issuing religious publications. To promote friendly relations between Baptists in this and in other countries, and to confer and co-operate with other Christian communities as occasion may require."

The Home Work Fund was instituted in 1948 to help small churches and initial pastorates by providing funds for building churches and supporting ministers and deaconesses.

There are nine Baptist Theological Colleges in university cities of Great Britain. Prayer is asked for the young men and women studying in these to prepare themselves as ministers or missionaries of the Gospel, and for their Tutors and Principals.

The Ceylon Church lives and witnesses in a Buddhist atmosphere. Out of a population of 8,200,000, there are 97,200 nominal Christians and of these 3,000 are Baptists. Buddhism is the state religion and the government has ruled that it be taught to all children from Buddhist homes.

In view of the shortage of trained ministers, the Baptist churches have

ACKNOWLEDGEMENTS

(To 14th January, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Famine Relief, 10s.; Anon., £4; Anon., £2; Anon., £4; Anon., 13s.; Anon., "In

loving memory", Famine Relief, £1; "PIECE", £10; Anon., £1 1s.; Anon., W. and O., 10s.; Anon., W. and O., £2; Anon., For work in Congo, 7s. 6d.

Gift and Self Denial Week: Anon., £10.

Legacies

The following legacies have been gratefully received in recent months:

December										£	s.	d.
20	Miss Catherine Jones	...	...	...	...	...	...	...	...	276	2	8
	Mrs. K. Hope	...	...	...	...	...	...	...	...	25	0	0
27	Rev. G. W. Beckett (otherwise Pickering)	...	...	...	...	...	...	...	...	327	1	2
	Mr. Roger Smart	...	...	...	...	...	...	...	...	1,000	0	0
	Rev. James Amos (Medical)	...	...	...	...	...	...	...	...	250	0	0
31	Mrs. E. M. Caven	...	...	...	...	...	...	...	...	50	0	0
	Miss B. M. Field	...	...	...	...	...	...	...	...	222	14	8
January												
2	Lillie Buxton	...	...	...	...	...	...	...	...	217	3	3
14	Miss Mary Jones	...	...	...	...	...	...	...	...	50	0	0
	Mr. Joseph Flintoff	...	...	...	...	...	...	...	...	10	10	11

MISSIONARY RECORD

Arrivals

- 18 December. Mrs. A. J. Whitley, from Bolobo, Congo Republic.
- 31 December. Mr. and Mrs. N. A. Ellis and family from Calcutta, India.

Departures

- 5 January. Rev. A. T. and Mrs. MacNeill for Bolobo, Congo Republic.
- 6 January. Rev. E. J. and Mrs. Clarke and Rev. D. G. Winter for Brazil.
- 12 January. Miss E. K. Hope for Patna, North India.
- 13 January. Mr. and Mrs. P. E. T. Briggs for Stanleyville, Congo Republic.

Birth

- 11 December. To Rev. R. D. and Mrs. Robinson of Yalemba, Congo Republic, a son.

Deaths

- 9 November. Rev. W. B. Frame at East Grinstead. (B.M.S., Congo, 1896-1937).
- 20 November. Mrs. A. Watson at Bexhill-on-Sea. Widow of Dr. J. Russell Watson. (B.M.S., China, 1884-1923).
- 24 November. Miss M. F. Logan at Glasgow. (B.M.S., China, 1909-1940.)
- 16 December. Rev. J. R. Thompson of Southampton. Member of General Committee since 1948 and Missionary Secretary of the Southern Association.
- 31 December. Mrs. Donald Smith at Lewisham. (B.M.S., China, 1910-1945.)

instigated an honorary Order of Lay Pastors. Baptists, Methodists and Anglicans are co-operating in a new theological college, which was opened last year, and in which training will be conducted in Sinhalese.

Rev. E. Sutton Smith is acting B.M.S. Field Secretary in Ceylon during the furlough of Miss W. G. Turney and is undertaking the heavy responsibility of that post and his pastorate of Cinnamon Gardens Baptist Church, Colombo. In the latter task he is being assisted

by Rev. G. and Mrs. Lee, who are also engaged in language study.

Photographs Wanted

For the purposes of research a member of the World Ship Society wishes to obtain photographs of Congo river steamers operated by the Belgian Government or by private firms.

Will anyone who can supply such photographs please write to: Rev. D. R. Chesterton, 27 Howard Road, Coulsdon, Surrey.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

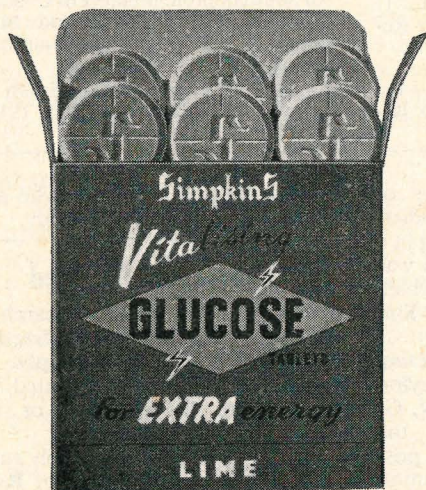
THE RESTORED RELATIONSHIP

A Study in Justification and Reconciliation
by
Professor Arthur B. Crabtree

Dr. Crabtree surveys the Catholic and Protestant theology and in doing so shows how Protestants and Catholics have come closer together as they have drawn nearer to the Bible.

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MISSIONARY HERALD

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(Photo: D. H. M. Pearce)

A student from the newly started course for Health Officers at Kimpese giving an anti-typhoid injection to children

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

HE IS RISEN!

THIS month should be one of the most joyous in the churches' year. For this is the month when we remember that Christ conquered death for our sakes.

He offered abundant life

In conquering death He offered men life—full life, abundant life, joyous life, life in the Holy Spirit. For Christ offered to men opportunity of once more becoming sons and daughters of God whose power had been displayed in the setting aside of His power in the crucifixion and death of His only begotten Son. On that first resurrection morn the cry "He is risen!" passed from group to group of His defeated, discouraged disciples and transformed them from a band of fearful men into a band of men who conquered the world by proclaiming their knowledge of His victory.

At Easter time we remember again the crux of the Christian message. At Easter God's power was made manifest, His love became an action that was understood, and His message became a reality that we could grasp. For God, the omnipresent, omniscient creator of our world and all other worlds showed in Easter that He is most deeply concerned with drawing men back into a right relationship with Himself. And men who were so drawn—the first apostles, the women who followed Jesus, those who had been healed by Him—learnt at Easter that it was their task to tell others about this wonderful, explosive love of God that could transform them and the world.

The Christian mission began at Easter. Without that triumphant cry "He is risen!" there would be no church, no fellowship, no Paul or Barnabas and

no power that transformed the pagan world. The Church is only truly a church in its original sense when it is engaged in mission, for mission is at the heart of God. The Society to which we belong is very conscious of that fact.

It is called to serve in Muslim lands, where men bow to the will of an inscrutable god. It is called to preach the gospel in Hindu lands where men fear the wheel of existence and worship a myriad gods as they seek release from that wheel. It has been challenged to serve in Buddhist lands where men find in existence, suffering, and seek for relief through non-existence.

Equally it has been given opportunities in lands where materialism, which makes material wealth and things its god, holds sway.

Death has no meaning

The message "He is Risen!" cuts across all other religions and philosophies, for in that moment God spoke to men and broke into their lives in a way that brooks no denying of His voice. God said, through My Son death has no meaning save for those who reject Him. At Easter Christ triumphed over the forces that have held men in bondage from the beginning of the world. He overthrew those forces and offered men entry into God's eternal kingdom.

If we believe in Christ we are called to proclaim His triumphant message to the ends of the known world.

If we accept the fact of His resurrection with its implications about the actions of God in the lives of men and the transforming power that it offers, then we can never rest until the whole world accepts His Lordship. If we do other than that we

are becoming less than the men that God would have us be.

To a pagan world

The first disciples proclaimed the risen Lord in a pagan world. We have shut ourselves within our churches and try to hide ourselves from such a world. Our energies have been taken up with maintaining our church life, by endless rounds of meetings and committees. Is it any wonder that we sometimes feel defeated and that the churches in our country are so much on the defensive? Christ did not call us to build little kingdoms in which we could be safe from the world. He called us to go into the world and proclaim His Gospel, and the proclamation of that Gospel cannot end with its proclamation on our own doorsteps. We must proclaim it wherever men know not the Saviour. We must have a passionate concern for the proclamation of His word to every nation in the world.

If Christ be risen we cannot remain dead to the needs of our world.

G. P. R. PROSSER

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EASTER JOY IN A MUSLIM LAND

By AUDREY BINNS

THE great festivals of the Christian Year are not, of course, public holidays in Islamic Pakistan (although Christians in Government service are allowed to have Good Friday holiday). The fact that it is not a general holiday helps Christians in Pakistan to observe Easter as a religious festival. During Holy Week there is not the hectic packing and preparations for going away, or the preparations for visitors that often occupy people in this country. In fact, in most churches there are well-attended services each night of the week, preparing our hearts and minds for Good Friday and Easter Sunday.

Special services start on Palm Sunday. At Chandraghona and at many other churches, the Sunday school children process with palm branches in their hands, singing a special hymn with a haunting chorus of hosanna. At Chandraghona the children go through some of the hospital wards, and then along the road in front of the hospital, before climbing the steps to the church.

The services in Holy Week may include dramatized readings of parts of the Passion Story or a film-strip. The school children may sing special hymns which they have been learning for weeks. In various ways the events that took place during the last days of our Lord's earthly life are made vivid and meaningful.

On the evening of Maundy Thursday there is often a celebration of the Lord's Supper, as we poignantly remember "That the Lord Jesus the same night in which He was betrayed took bread: and when He had given

thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me."

A three-hour service

On Good Friday, there is sometimes a three-hour service from 12 noon until 3 p.m., when we watch with Christ on the Cross, and sometimes a shorter service earlier in the day. In either case, this is a solemn service and the whole day is observed with solemnity. Many Christians do not eat meat on Good Friday and some fast all day. We try to enter into the suffering of our Lord, that suffering which was for our salvation.

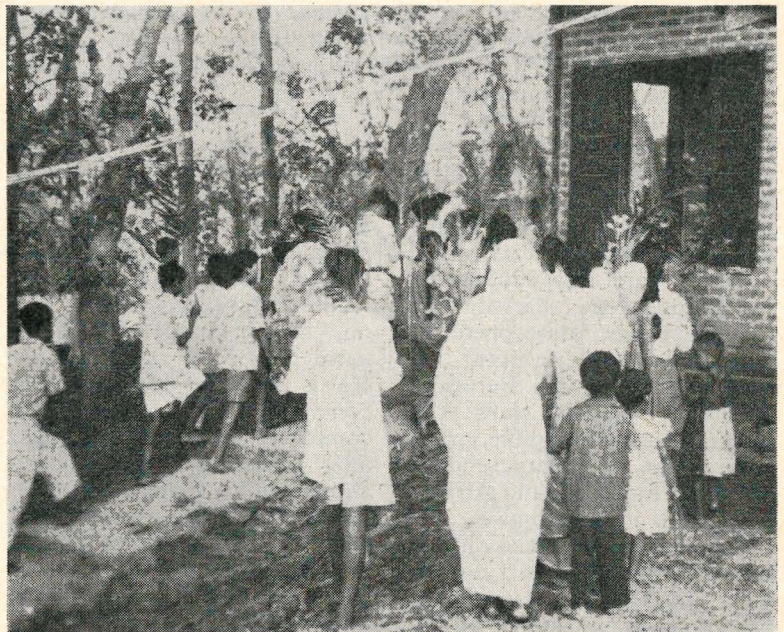
Easter Sunday is a day of great rejoicing. From dawn there will be singing bands going round,

singing hymns of praise and triumph that our Lord has risen indeed. The singing is accompanied by drums, cymbals, gongs and other musical (and not so musical!) instruments.

At Rangamati there is always a short service of rejoicing out on the hill-side, just as the sun rises over the hills. The church will have been decorated with flowers, greenery and maybe paper streamers as well. In Rangamati many lilies had been planted on the hill-sides; these usually flower at Easter, and can be used to beautify the church. Often there is a baptismal service, and there is the added joy of some people publicly confessing their faith in Jesus.

At Chandraghona, the lepers who are Christians or inquirers

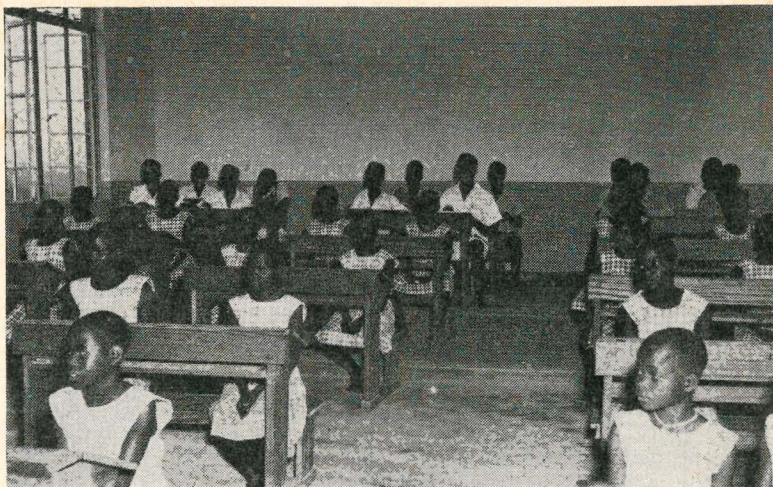
(continued on page 61)



(Photo: A. Binns)

Sunday school children entering the church at Chandraghona for the Palm Sunday service in 1962

TEACHERS URGENTLY NEEDED IN CONGO



“SCHOOL”, a missionary writes from the Republic of Congo, “is going very well. We have, at last, sufficient desks. They are large desks, some with a low seat. The first day we had them a plaintive voice rose over the top of one: ‘Please, I cannot see’. I restrained myself from saying: ‘I cannot see you either. Where are you?’”

Letters and reports from missionaries in Congo now abound in passages of which the above quotation is a rather mild sample. Schools are multiplying, but there are desperate shortages of equipment. Money is often lacking, too. There is nothing unusual in the coffers being empty when the Congolese teachers are due to be paid. New educational programmes are started, frequently in an atmosphere of confusion. Tensions occur between African and European members of teaching staffs. And the problems of discipline, especially in the secondary schools, cause the European and African teachers to groan in unison.

But the teacher missionaries are enjoying their part in the reconstruction of the educational system. They are thrilled by the eagerness of the lively Congolese youngsters to learn. They rejoice at the opportunity to bring

Christian influence to bear on the future citizens of the infant state. But they wish there were more teacher missionaries to share their hard and exciting work.

How hard the work can be!

“I had not been used,” a missionary writes, “to preparing five or six lessons in French and marking a couple of sets of exercise books each evening. I am teaching French, English, Scripture and History.”

Plenty of variety

Though the work is hard, it is likely to have plenty of variety. A missionary’s wife says her husband is “finding it quite a struggle” to teach new subjects, such as Zoology, in French.

“Besides teaching,” she goes on, “he is in charge of electricity—we now have mains supply. He is head of the discipline committee, head of the youth committee, plays football, looks after chickens and collects animals in his spare time for his Zoology classes. So far, we have had an owl, a squirrel and a kingfisher. Now we have a chameleon which lives loose in the study.”

Another wife’s letter indicates how versatile the teacher missionary may need to be and the

kind of disciplinary questions he may encounter. She says her husband has been teaching in a girls’ domestic science school.

“Hardly what he expected when he came out,” she writes, “but very valuable for learning Lingala—and also for learning something of the Congolese teenagers!”

The girls in the domestic science school include some fine young Christians. But there has been “a whole crop of girls getting into trouble.” One girl after another has had to leave the school because of becoming pregnant.

Sometimes, the pupils go on strike. In one school, the fifth-year boys went on strike because they did not want to follow a new programme prescribed by the Government. They are now reported to be “having quite a hard time” catching up on the lessons they missed.

Developments at Ngombe Lutete illustrate the spread of secondary education. In 1960, a secondary school was opened there with one class. Now, there is a boys’ secondary school with three classes and a girls’ secondary school with two classes.

Miss Lesley M. Fuller writes: “The first year in the boys’ school followed the Belgian pro-

THE FINANCIAL NEEDS OF THE DENOMINATION

The Budgets prepared by the three Unions and the B.M.S. are based on somewhat different methods of accounting, but it appears that in the current financial year, 1963 for the Baptist Union of Wales and the Baptist Union of Great Britain and Ireland, and 1963/4 for the Baptist Union of Scotland and the B.M.S., the total amounts to £667,000.

There are sources of income available to each body other than contributions from the churches. These include, for example, legacies, interest from trust funds, etc.

In the light of past experience and in view of present needs the *minimum* amount asked from the churches is £479,172 for Home and Overseas work, divided as follows:

	Work at Home	Work Overseas (B.M.S.)
England and English Associations in Wales	... £105,000	£287,272
Scotland	... 15,000	28,838
Wales (Welsh Associations only)	... 10,620	32,442
	£130,620	£348,552

The B.M.S. figures are based on the proportions contributed by the churches in the past three years.

It is pointed out that the Home and Overseas figures for each area are based on estimated needs this year and will not necessarily bear the same relationship in subsequent years.

In the future, informal discussions with a view to sharing information are planned between officers responsible for finances in the four bodies at an early stage in the preparation of budgets.

Issued by the Officers of
The Baptist Union of Great Britain and Ireland
The Baptist Union of Wales
The Baptist Union of Scotland and
The Baptist Missionary Society.

COMMENTS

A few comments on the above may be helpful to the reader who is puzzled by the figures.

"Work at Home" refers only to the main funds of the respective unions. It does not refer to the millions of pounds which the churches in these islands raise each year for their own work, nor to special appeal funds, like the Ter-Jubilee Fund of the Baptist Union of Great Britain and Ireland.

The B.M.S. is not asking for less, although the total of £348,552 may seem to be less than its last year budget figure of £410,228. The first figure does not include sums which the Society may expect to receive from other sources than the home churches. The Society's overall target figure for 1963/64 is £424,084.

The amount of £348,552 in the statement represents an increase in giving from the churches of at least eleven per cent on last year's giving, but it is still a very small amount when compared with what we as Baptists spend in our own church life and witness in this country.

TEACHERS URGENTLY NEEDED IN CONGO

(Continued)

gramme with Latin and English. But, in September 1961, the Congo Government produced a plan that all secondary schools should have the first two years in common.

"This 'Orientation Course', as it is called, includes lots of French and Mathematics and one is allowed to start English.

"Then, at the end of the two years, the pupils can take the entrance examinations for the

next four-year cycle in the section for which they are best suited: Latin-Greek, which we have here; Sciences and Mathematics, which the Swedish Mission across the river have started; Teacher training or Modern Languages which are to be available at Kimpese.

"All this is still really at the project stage. We have a class of boys and a very small class of girls who will finish the 'Orienta-

tion Course' this year. The top boys' class is already following the Belgian Latin-Greek syllabus. There is a third-year girls' class, too, but they are following the old three-year Domestic Science programme. Their class will be the last one of its kind."

Congo leaders in Church and State welcome missionaries to work in secondary schools and the B.M.S. is pleading urgently for volunteers.

A VISIT TO B.M.S. SCHOOLS FOR ANGOLAN REFUGEES

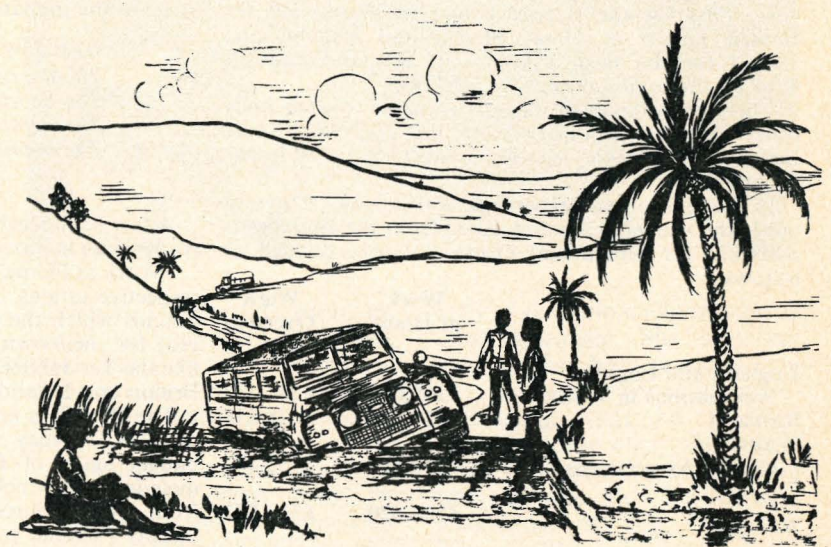
By PHYLLIS GILBERT

WE set out early one morning to visit some of the refugee schools. Many thousands of boys and girls of school age were amongst the refugees who fled from Angola. In strategic villages along the roads from the frontier, schools have been built for them by the B.M.S.—some of concrete blocks and some of sundried mud and grass. The local children and the refugee children sit side by side in these schools. In most of the areas refugee children far outnumber local inhabitants.

We travelled in the Land Rover from Moerbeke, along a typical bush road. In the dry season it is very hard and dusty; in the rainy season (from September to May) it is very slippery and muddy.

It was a Wednesday. This is the day when food is given to refugees at Kibentele. I can understand more fully now the tremendous task of the disciples in handing out food to 5,000 people! At Kibentele between 7,000 and 10,000 hungry refugees are given food each Wednesday—beans, milk, maize or rice! We passed Kibentele, and saw the many refugees there waiting for their small ration of food. Some had walked many miles to get it, and many had set off the previous day.

We had just passed Luvaka, a central market village, when we met a large procession. We stopped to see what had happened. In the centre of the people we saw one of our school teachers being carried on an African “stretcher” (a kind of deck-chair held together with strong string). We found out



(Drawing: P. Gilbert)

The Land Rover stuck in a flooded river

that he had been taken very ill in the village where he is teaching. He was taken to the local dispensary and given injections. But he seemed to get worse with terrible pains in his head. His friends decided to carry him many miles to the hospital at Moerbeke, where he could get good medical treatment. We told them to rest at the dispensary nearby, and on our return from visiting the schools we would take him to the Sugar Company hospital at Moerbeke.

Carry us!

Every few kilometres along the road we met people wanting a lift . . . “Utunata” (carry us!) is a common cry, for a lift on a passing lorry or car is their only means of transport.

The nearer we got to the schools we were visiting that

day, the steeper and more winding the road became. On a narrow stretch we were going slowly down a steep and stony hill when we saw a cyclist in front of us. He had not heard us coming until we were just behind him, and there was not room for both of us, so he dropped his bicycle in the middle of the road and jumped into the tall grass at the side! Fortunately our brakes were good, so his bicycle was not damaged.

Eventually we arrived at the refugee - school - at - the - top - of - the - hill — at Ngombe Sud (It means “South Cow”). We had come this time to examine the school children, to meet the *moniteurs* (schoolteachers) and to pay their salaries, to sell Bibles and school books, and to talk with the many refugees we meet on our trips into the villages.

Teaching in this area of the Lower Congo is in French and Kikongo. The refugee children who came from the north of Angola speak Kikongo, for they all belong to one tribe. Portuguese was taught in the schools in Angola. Kikongo was interspersed with Portuguese, and the children soon learnt to speak it well. Imagine having to learn in yet *another* language! But how quickly French words become interspersed with Kikongo, and the children soon have a large vocabulary! The small children start reading a Kikongo book *Syllabaire* or *Evitu*, which means "Gateway". When they read that well they can then start on simple French readers.

Eager to learn

The children we tested for reading had tried very hard, and many could read well in both French and Kikongo. Most of them were poorly dressed and very thin and undernourished. Although so often "seeing hunger", they were eager to learn. These are some of the children who have been given the opportunity to attend a school. There are many more who have no school in their village, or a village nearby, so still have no opportunity of learning to read and write.

We take our stock of books and school supplies with us whenever we go into the villages. Bibles, New Testaments, hymn-books, Christian books of all kinds, in Kikongo or French, exercise books, pencils, slates and slate pencils, chalks, rubbers, pens and inks are in constant demand. The villagers have no local shops where they can buy these things. On the markets they often have to pay far more than the value of the articles. Everything is in very short supply in the Congo, including school materials. The schools have not enough money to

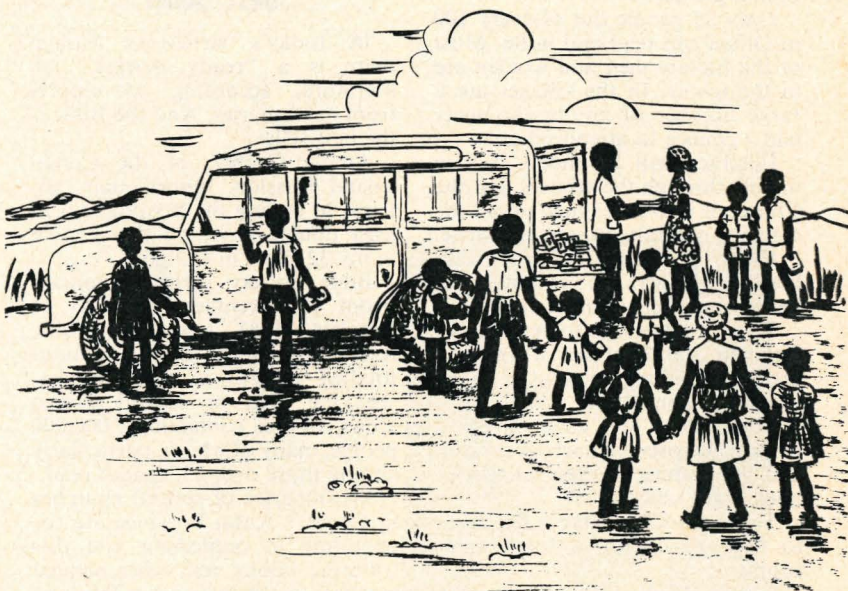
provide study books and exercise books for the children. Often a little refugee child will come up to the Land Rover clutching his last *mpata* (a five franc piece) to buy an exercise book. You know he is hungry and poorly dressed, but he still wants to spend his money on something for school. Selling Christian books often gives you an opportunity to talk about Jesus Christ and what it means to be a Christian. On one occasion two youths were discussing a book entitled "To what tribe does God belong?" One boy said very disparagingly to the other: "That's written by a white man—God is a *mundele* (a white man)—we don't want to buy that book!"

I asked them if they knew the author. His name is André Massaki, and he originally came from Angola. He has written a lot of Christian books, and is a very talented young man. "God doesn't belong to the white man's tribe", I explained. "He is Spirit—not white, nor black. His Son was born in Palestine and He

wasn't white either. His skin was light brown—the colour of the ant-hill." This was news to them, and they bought copies of the book and went away discussing it.

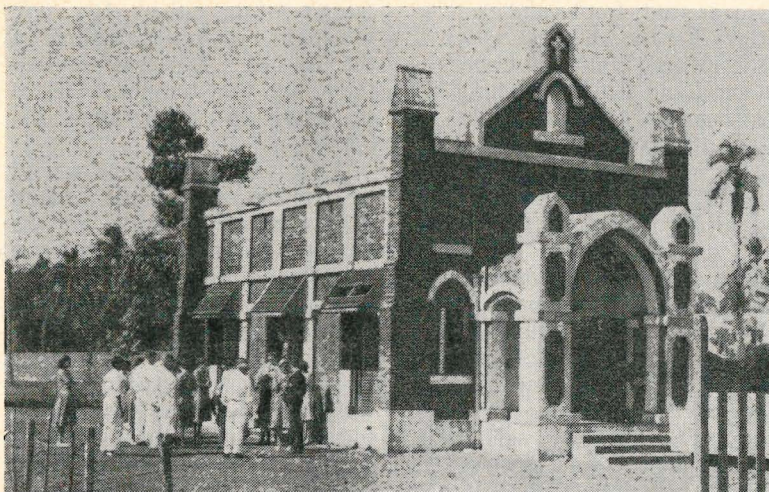
After visiting another school we started for home. Black clouds were gathering on the horizon. There would be a heavy storm soon, and we were many miles from home. We had not gone far when the rain came down, and the hilly roads were like waterfalls. A yellow lorry was stuck half-way up a steep hill. We had to wait until the priest who was driving the lorry managed to back down the hill and so make room for us to pass. A big army lorry followed us. They had come from the Thysville army barracks to collect the soldiers' meat ration—three cows! They overtook us then, but we met them again a number of times on that journey, when they were stuck in the mud and had to be pushed out by men and boys from nearby villages.

(continued on page 60)



Selling books to children in Lower Congo

(Drawing: P. Gilbert)



(Photo: M. Flowers)

The congregation at Khulna, East Pakistan, after an English service

BRIDES WHO HAVE TO MAKE THUMBPRINTS

A missionary in Orissa, India, tells in a letter of attending between 40 and 50 village weddings. At only two of them could the bride write her name in the register. All the other brides had to make thumb-prints.

Only 23 people out of every 100 in Orissa can read and write. Most of the literate men and women are in the towns. In the villages are a large number of adults who never had a chance to attend school.

Illiteracy will be ended in time mainly through the schools, but the Church is also concerned about the teaching of adults to read and write.

Every year, the Church asks literate villagers to volunteer to become teachers in night classes.

The volunteers go to centres like Balangir and Diptipur where they are instructed in a method of giving reading lessons.

Then they are each given a lantern, kerosene, charts and chalk and they return to their villages to open night schools.

These schools charge a fee equal to four pence for a four-month course.

Subsidized books are available for villagers who can read. But the poverty of the region around

Diptipur has been increased by crop failures, and many villagers cannot afford the equivalent of a penny or two pence for a small booklet.

Best Seller

In today's strife-torn Congo there is a "ready market" for literature, according to reports from missionaries. And the Bible is the best-seller.

Archie Graber, of the Congo Inland Mission, reports that "interest in buying the Scriptures is at least double anything I've known in my 32 years in Congo."

Bible Society statistics concur. From 1 November 1960 to 31 October 1961 sales of Bibles, testaments, and Bible portions totalled 118,763 in the Tshiluba-speaking area of central Congo alone, an area containing 2,000,000 people, many of whom, particularly among those over 25, cannot read.

Missionaries of several churches in Congo's Kasai Province are co-operating in publishing and distributing books and other printed material in the province's Tshiluba vernacular, and in French, the official language of the Congo.

RATIONING NE GROWING

The Congo Republic (Leopold) will be three years old on 30 June. He has had a chequered infancy. Some consider his birth to have been premature; others that the pre-natal preparations were inadequate. A tourniquet on the lower part of the body resulted in the near loss of his lower limbs, and therefore of his capacity for survival, but this danger has now been removed.

The latent possibilities of this young giant are immense. Its natural resources infinitely varied. The nervous and muscular systems have yet to be fully co-ordinated and for some years injections of hormones and vitamins will be necessary to maintain normal growth and development. The vitamins most in demand are Vit-Med, Vit-Agri, Vit-Ed and Vit-Pray. Vit-Med and Vit-Agri relate to physical health and

ARMY USES FA AS S

A little news about the few Baptists still in San Salvador, Angola, has reached the Republic of Congo. It was taken there by a refugee.

The San Salvador Baptists still meet for worship, but they no longer have a building. The church was taken over by the Portuguese Army and used as a store. For a time, the Baptists were given a house to use for services. Later the house was destroyed. When the refugee got away, materials were being gathered to build a small church.

In August, when Holy Communion was about to begin, troops surrounded the meeting place. The

SHORTAGE

A great shortage of pastors is reported from North India.

Even in Delhi, the situation is grave. The city is expanding and new housing estates are being established. On two estates, groups

EEDED TO HELP GIANT

the building of organisms resistant to disease. Vit-Ed contributes to mental growth and self help. Vit-Pray guarantees full integration of the developing personality, particularly during the early, say the first 20, years of life.

The supply of vitamins has diminished sharply since 1960 and many new suppliers have come into the market. The products of some can well do more harm than good. At present, however, there is a certain preference for those having long connections with the family rather than new rivals. It would be tragic if in these circumstances the normal sources of supply were cut off.

Could not some of us ration ourselves so that this growing giant gets the best possible start in life? If he sickens, disease could spread quickly throughout the African continent. C.J.P.

MOUS CHURCH FORE

officer wanted to know what was happening. He was told and the troops then went away.

There are said to be only about forty Protestants now in San Salvador. Most of them are elderly women.

One of the brick houses on the mission station and the school, built in 1959 and used only a year, have been destroyed to make way for an airstrip.

The place is surrounded by a wire fence and there is no freedom to leave.

Gunfire is said to be heard frequently and the refugee told of great misery in the town.

OF PASTORS

of Christians are meeting in houses.

But three Delhi churches are now without ministers and the pastor of a fourth church is due to retire soon.



(Photo: D. H. M. Pearce)

Morning prayers at the Kimpese Leprosarium led by the Rev. Brandon Merricks

IN THE SOCIETY'S ARCHIVES

Have you ever wondered what has happened to all the letters that our missionaries have been sending to the Society since 1792? They are kept, together with journals and personal mementos, in the B.M.S. Archives, where we have things as varied as William Carey's cup and saucer, and the maps that George Grenfell, the pioneer explorer and missionary, made of the Congo River.

Since 1958, two voluntary helpers, Mr. and Mrs. A. de M. Chesterman, have been sorting the tons of material we have, and because of their dedicated work the Pilgrim Trust made the Society a grant so that further work can be done.

The letters tell us of great tragedies, such as the deaths in 1884 of six of the Congo missionaries, and of petty vexations like a letter from India written before 1800 which asks the Committee not to send any more thick woolly socks, because they are not suitable for the climate! But throughout dangers and difficulties, the writers kept a sense of humour; a missionary in Africa wrote that some of the first converts found difficulty in obeying the sixth commandment, but readily complied with the fourth as they had never before had a day of rest.

If any readers know of old

documents related to the work of the Society, or pictures of missionaries, either in local churches and museums, or privately owned, the Society would be very grateful to hear of them.

Calabar Headmaster

The new headmaster of Calabar Boys' High School, Jamaica, is the Rev. Walter Foster who was educated at Regent's Park College, Oxford, and Bristol University.

Mr. Foster has been serving on the staff of Calabar High School since 1940.



OUR WORK IN THE TOWNS AND CITIES OF SOUTH ASIA

7. Berhampur

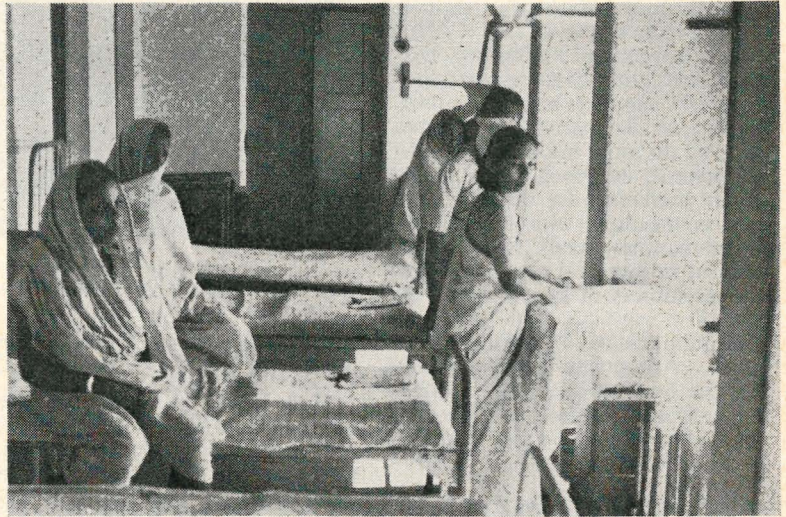
By A. S. CLEMENT

WHEN the British ruled India Berhampur was an important military centre, situated on the main railway from Calcutta to Madras and commanding a number of important routes into the highlands of Orissa. Its strategic importance in relation to communications made it an excellent centre for missionary work. The General Baptist Mission, later to be integrated into the B.M.S., began work there in 1825.

Berhampur today is a busy town with a population of about 38,000. As to commerce, it is noted for sugar and for silk cloth.

It was 4.30 a.m. on Christmas Eve when I arrived there from Howrah on the Madras Mail, to be met at the station by Dr. Joan Pears and Dr. Elizabeth Marsh. They took me to the busy Christian Hospital where they serve. After breakfast, at which we were joined by Miss Margaret Painter and Miss Dorothy Mount, nursing sisters, we all went to be greeted by the nurses of the hospital who garlanded the visitors with garlands of camphor. We were able to share in their morning prayers. Afterwards we toured the wards distributing Christmas cards and gifts.

Dr. Pears is superintendent of the hospital and has charge of private patients. Dr. Marsh has responsibility for the surgical wards and is continuing her study of the language. They have as colleagues Dr. Dass and Dr. Jogulamba, both graduates of Cuttack University, the former in charge of midwifery and the



(Photo: A. S. Clement)

A corner of a women's ward at Berhampur

latter in charge of the medical ward.

Unusually busy

The hospital had been unusually busy during the six months prior to my visit. In the August and September there had been as many as 800 patients most of the time. For the private wards there had been a continuous queue. Additional nursing staff had been necessary and there had consequently arisen a problem of accommodating nurses in the already full Nurses' Hostel. One of the important features of the work of this hospital is the training of nurses. The standards are high and the results are good.

The equipment of the hospital is not all that could be desired. There is no X-ray apparatus. It is possible to arrange for patients

to be X-rayed in the government hospital in the town, but the cost is such that few patients can afford to pay it.

In the town there are two Baptist churches, one Oriya speaking and the other Telugu speaking. To be exact, the Telugu church is a union church, for it includes in its membership Christians of other Protestant denominations. Its building is situated in the middle of the main bazaar of the town. To be present at Sunday morning service was quite an experience. The Telugus appear to have a different conception of harmony. It seemed to me that each worshipper was singing his own tune and thus contributing to a remarkable number of discords. But the congregation was singing earnestly and sincerely. Half the stipend of the pastor is provided

by the Utkal Christian Church Central Council.

The Oriya Baptist Church is self-supporting. It provides for the needs of its own pastor, and from time to time gives aid to the other churches and the Ganjam District Union. In this union there are nine churches, of which three are new causes.

Recently the Oriya Church has built a gospel hall and guest room in its compound with help from the B.M.S. Ter-Jubilee Fund. Here Christian literature is available, and many students come to read it.

Since 1947, with the aid of a government grant, the church has been maintaining the "Middle English School". This school was established by the B.M.S. over a century ago. For twenty years, from 1927 to 1947, it was supported jointly by the B.M.S. and the Church of England diocese of Madras. The task of continuing it is becoming more and more difficult. There is a need for improvement and extension to the premises to comply with government requirements. It is not easy to staff the school entirely with Christian teachers; indeed, the present headmaster is not a Christian.

Vigorous Christian Endeavour

One very promising feature of the situation in Berhampur is the existence of a vigorous Christian Endeavour Society. Founded in 1954, it functions in two sections—one for girls and the other for boys. There are about 60 members in all.

The weekly devotional services are held on Saturday evenings. Equipped with a magic lantern and slides, and various musical instruments, the young people go out into the town and the surrounding villages conducting open air services and preaching the gospel. On Sunday evenings they hold cottage prayer meetings for Christian families. One

fruit of their activities has been the establishment of two other C.E. Societies, one at Padri-polli, seven miles away, and the other at Marayanpur, thirty miles away. All this activity, including an annual retreat, has the full support of the pastors and the youth committee of the U.C.C.C.C. (Orissa Baptist Union).

Well represented

The B.M.S. is well represented in Berhampur by Rev. Raymond W. Lewis, ably assisted by his wife, a trained nurse. Mr. Lewis gives general oversight to the church work in Berhampur and district. For quite a time he was moderator of the Telugu Church

until it was able to appoint its own pastor.

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(Photo: A. S. Clement)

The staff at Berhampur Hospital taken at the time of Mr. Clement's visit. In the foreground, from left to right: Dr. Betty Marsh, Dr. Joan Pears, Sister Dorothy Mount, Sister Margaret Painter. In the background are Rev. E. G. T. Madge, Dr. L. G. Champion and Mr. Gordon Holmes, all of whom were visiting the hospital

A Visit To B.M.S. Schools for Angolan Refugees

(continued from page 55)

When we eventually reached Luvaka, we went to the dispensary to get the sick teacher, to take him to hospital. He was very ill with meningitis.

The Land Rover is not large, but all his friends and relatives tried to crowd into the car to accompany him to hospital. After much argument it was decided which three relatives deserved the favour. We set off once more, sliding along the muddy road. We again passed the army lorry with the six soldiers and three cows!

Normally the rivers are either quite dry, or calm and harmless streams. But after heavy rains, in a very short while they become raging torrents. They sometimes

sweep over the wooden plank bridges and the roads are impassable. The last stream before we reached Moerbeke was so swollen that we could not see where the road was meant to be! In fact, a lot of the road was washed away. One side of the Land Rover went down into deep water, and we were completely stuck. We helped our two patients out of the car and waded to a dry place. Their helpers were wonderful; getting everything out of the car, and helping the patients, finding a dry place for them to sit, and giving them their own clothes to keep them warm.

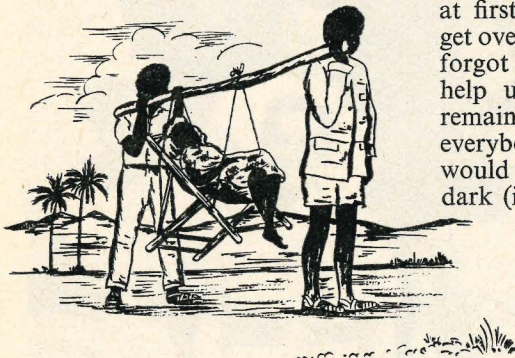
By this time the army lorry with the three cows had caught us up. The soldiers were angry at first because they could not get over the bridge, but they soon forgot their anger and tried to help us. But the Land Rover remained stuck fast. Even when everybody pushed at once it would not move. It was getting dark (it is always quite dark by seven o'clock in Congo) when a Sugar Company lorry came to look at us. They took the patients to the hospital, and returned an hour later with a crane. The crane lifted the Land Rover

out of the water as if it were a toy car! It was late that evening when we arrived home, but how thankful we were that nobody was hurt, the car was not damaged, and our patients seemed none the worse for their experience. The young teacher was in hospital for a long time, but he is better now, and back teaching in his village.

In our trips into the villages we meet many refugees, not only the boys and girls in school. We meet parents who are working very hard in their gardens, trying to grow enough food to feed their hungry children. But the crops failed again this year, and many of them are hungrier than ever.

But wherever the Christians have settled, they have brought new life into the Church. They are loyal and faithful followers of Jesus Christ, and want other people to know and love Him too.

This encourages us more than anything else—that in spite of all their sufferings, they have not lost their faith in Jesus Christ. Often you hear refugees praying for those who persecute them, and for their enemies. They need our prayers too. Will you remember them in *your* prayers?



(Drawing: P. Gilbert)

A teacher being carried on a stretcher

Worth Risking the Sunday Dinner

BUDRAI and his wife are Santals living in West Dinajpur District, India. They had been baptized just two months when one day they went to visit Budrai's wife's family six miles away. They stayed overnight, and on waking next morning remembered it was Sunday. To his in-laws' amazement he announced that he must leave immediately to be in time for the Sunday service. "Not even stay

for the midday rice meal?" But Budrai was firm, and waiting only to give the traditional Santal farewells, he and his wife hurried off, armed with gifts of food pressed on them by the astonished family.

It takes a long time to walk six miles over sandy tracks, through rice fields and wading streams. By the time they reached their village the service was already beginning. "We've

no time to go into the house," said Budrai, and he made straight for the church, leaving the basket of food outside.

The postscript to the story is that Budrai's in-laws are now inquirers receiving teaching. After all, there must be something in Budrai's new faith if it is worth risking the Sunday dinner for.

OLIVE ROWETT

Easter Joy in a Muslim Land

(continued from page 51)

come to the main church and join in the triumphal service. Many of them bear the marks of leprosy on their faces, but their faces show too a rapt joy as they sing praise to their resurrected Lord. The hands of many of them are so deformed that they have difficulty in holding the bread and the communion cup, but they too eat of the body and drink of the blood of Christ with joy and thankfulness.



Two Chakma grandmothers with their grandchildren in the Chittagong Hill Tracts of East Pakistan

On the Leper Hill, in the hospital, in the school hostel and in Christian homes there will be special feasts. In the hospital there will be special services with a singing-band formed from the nurses and school children. Many people first hear of the death and resurrection of Jesus Christ when they are patients in Chandraghona Hospital. In the evening the missionaries may gather together to worship and to sing some of the well-loved Easter hymns in their own language.

And so this year, as we go with Christ through those last days in Jerusalem on to the glory of the Resurrection, may we remember those Christians in almost every country of the world, who are joining with us in the sorrow, the suffering, the joy and the triumph of our Lord.

MISSIONARY OCCASIONS

Annual Assembly, 1963

Monday, 29 April

11.00 a.m. **INTRODUCTORY PRAYER MEETING.** Westminster Chapel.

The Rev. J. N. Gladstone of Park Road Baptist Church, Bromley, will preside and deliver an address.

Tuesday, 30 April

1.30 p.m. **WOMEN'S ANNUAL MEETING.** Westminster Chapel.

Chairman: Mrs. J. K. Watson, Chairman of Women's Committee.

Speaker: Miss Margaret A. Stockwell, B.Sc., of Wathen, Congo Republic.

At 12.15 p.m. in the Junior Hall, Westminster Chapel, Luncheon for delegates and members. (Tickets 5s., from Women's Department, 93 Gloucester Place, London, W.1.)

2.45 p.m. **ANNUAL MEMBERS' MEETING.** Westminster Chapel.

4.45 p.m. **MEDICAL TEA and MEETING.** Westminster Chapel.

Chairman: Dr. E. C. Girling, M.D., Ch.B.

Speaker: Miss I. V. Wright, S.R.N., S.C.M., of Udayaguri, Orissa, India.

(Tickets 2s. 6d., from Medical Home Department, 93 Gloucester Place, London, W.1.)

Wednesday, 1 May

10.30 a.m. **ANNUAL MISSIONARY SERVICE.** Westminster Chapel.

Preacher: Rev. E. Ruden, D.S.I., D.D., of the Baptist World Alliance.

1.00 p.m. **BAPTIST MEN'S MOVEMENT LUNCHEON.**

Y.M.C.A., Great Russell Street, W.C.1.

Chairman: John Mortimer of Wallingford.

Speaker: Rev. J. Ithel Jones, M.A., B.D., Principal of the South Wales Baptist College, Cardiff.

(Tickets 7s. 6d., from the Secretary, Baptist Men's Movement, 93 Gloucester Place, London, W.1.)

6.30 p.m. **ANNUAL MISSIONARY MEETING.** Westminster Chapel.

Chairman: Rev. S. E. Leslie Larwood, Chairman of the Baptist Missionary Society, will conduct the worship.

Speakers: Rev. Charles H. Couldridge of Thysville, Congo Republic. Rev. A. S. Clement, B.A., B.D., Home Secretary.

Valediction of Missionaries for overseas.

(An overflow meeting will be held, if necessary, in the Institute Hall.)

Friday, 3 May

7.30 p.m. **UNITED YOUTH RALLY.** Metropolitan Tabernacle.

(The Member's Ticket will not admit to this meeting.) Admission by special ticket only. Apply to the Young People's Department, B.M.S., 93 Gloucester Place, London, W.1.

Theme: "SMALL WORLD—LARGE VISION". A demonstration of each individual's responsibility to the Mission of the Church to the World. Also testimonies by young people entering full-time service at home and abroad.

Hospitality. A morning programme has been arranged for Saturday and in view of this, hospitality on Friday evening will be available for those who come from some distance away from London. Details from Rev. R. L. Parker, 43 Tolmers Road, Cuffley, Herts.

From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

At the end of this month ministers and delegates from our churches will be gathering in London for the Annual Assembly. It was originally hoped by the Baptist Union of Great Britain and Ireland that this Assembly would bring to a triumphant conclusion its Ter-Jubilee Appeal. Now it seems likely that the whole of the £300,000 required will not be contributed by the end of this month. Accordingly arrangements are being made for the acceptance of gifts to the end of the calendar year.

May I again commend the Appeal to you? It is for objects well worthy of your support. With the money so raised it is proposed not only to strengthen the Union as an effective instrument of the Baptist churches of England but also to assist much needed church extension and ministerial training.

It is proposed, too, to add to the stability of the Home Work Fund and make possible further progress towards the provision of adequate financial support of the ministry. Already a contribution has been promised which will substantially facilitate the union of the Manchester and Rawdon Colleges into one Northern Baptist College.

About all these projects the B.M.S. is concerned. We need strong, vigorous, witnessing churches at home to support our enterprises overseas. How much better it would be for us all if at the Assembly it could be announced that the Ter-Jubilee goal, if not actually reached, was well within sight.

Though this magazine will reach you after 31 March it is not possible yet to say how our financial year will end. If there should be a deficit I am sure you will wish to contribute to the immediate clearing of it. We are still hoping that we shall be able to balance our account.

With this month begins the task of raising our new budget amount, already agreed. We have already published figures showing that we are hoping to receive directly from our churches a total of £348,552, distributed as follows: England, £287,272; Scotland, £28,838; Wales, £32,442. We hope that this new way of setting out our appeal figure will not conceal that we are actually asking the churches for very much more—an increase of at least eleven per cent on the giving of last year.

A. S. Clement

Chief Baptized

Three missionaries from Upoto, Congo Republic, visited a district to which no missionary had been since February 1960. And they had a cheering experience.

The district includes a large company plantation. Protestant schools are not allowed on the company's concession. As a result, parents who want their children to go to a Protestant school have to send them on a four-mile walk. This affects youngsters from six years of age. The local catechist has to conduct services on the plantation in a rough shelter he has put up. He is not permitted to build a church.

In spite of these difficulties, 21 people were waiting to be baptized.

Another man accepted for baptism was Embusu Oscar, the village chief of Ebambe. But he was ill with fever and too frail to walk to the centre where the baptisms took place. Arrangements were made for his baptism on a later occasion.

When he recovered from his illness, however, he walked more than 20 miles over rough forest roads to Upoto and asked for baptism without further delay. On the following Sunday, he was baptized in the Congo River.

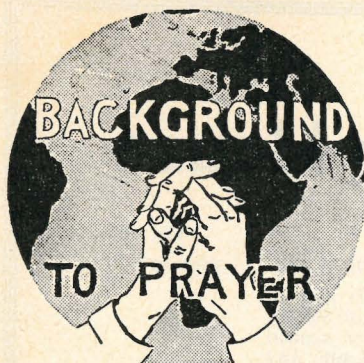
For Your Church Magazine

Are you concerned to publicize the work of the Baptist Missionary Society in your church magazine? If so, how do you get your material?

The B.M.S. has started a new scheme whereby it is willing to supply church magazine editors or those responsible for providing missionary material for their church magazines with regular monthly articles.

Church magazines rarely have space for long articles, so these articles are approximately 200 words in length and each month they will give an up-to-date picture of some aspect of the Society's work.

If you are interested in receiving such articles please write to the Editorial Department, 93 Gloucester Place, London, W.1. Articles will be provided at regular monthly intervals.



(Based on the Prayer Calendar)

Prayer is requested this month for the work in the Upper River region of the Congo Republic where African Christians are assuming new responsibilities in the fields of education, medicine and evangelism. The Baptist Church of the Upper River region of Congo has its own Council and Secretary, and Africans are now in charge of the work in each centre. Our missionaries are called to work with them and under their leadership. Each area within this region is suffering from a desperate shortage of fully-trained pastors to give to the districts the type of pastoral care they need.

The hospital training work at Yakusu continues as it has continued throughout many difficulties. Difficulties are experienced through the late payment of government subsidies which makes it hard to pay staff.

The church in the districts of Upoto and Pimu, which are now being worked as separate areas, is under able African leadership.

In Stanleyville it is hoped to open a Protestant bookshop and two B.M.S. missionaries have been set aside for this important service.

At Yalembe progress is being made with theological training and Mr. Alan Casebow is starting an agricultural centre. Difficulty has recently been experienced in the work of the new secondary school because of the desperate shortage of trained teachers. Missionaries are having to bear extra burdens because of this situation.

ACKNOWLEDGEMENTS

(To 12th February, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: "In memory of Margery", C. and M.J., £1; Anon., Work in Angola, 15s.; Anon., £1; L.R.R., Angola Relief, £1; "In

Christ's Name", 10s.; "Gratitude", £5; Anon., Freightage, 2s.; Anon., work of J. T. Smith, £2; R.P., Congo Relief, smallpox sufferers, £2; Anon., £20.

Gift and Self Denial Week: Anon., 2s. 6d.; Anon., 5s.; Anon., 6d.

Legacies

The following legacies have been gratefully received in recent months:

January		£	s.	d.
16	Miss L. M. Noble	21	11	9
18	Miss Mitchell (Medical)	955	11	0
22	Miss E. Hudson	3,000	0	0
30	Miss F. E. Kent	3	0	0
30	Mr. G. C. R. Sadler		4	11
31	Mrs. G. S. Todd	50	0	0
	Miss M. F. Logan	50	0	0
February				
1	Florence May Bowden	1,292	14	2
7	Miss Burrough	100	0	0
	Mr. W. S. Toms	10	14	4

MISSIONARY RECORD

Arrivals

7 February. Rev. R. F. and Mrs. Bottoms and son, from Monghyr, India, and Miss I. G. West, from Dacca, East Pakistan.

Departures

24 January. Miss A. L. Gibb, to Brussels, Belgium.
31 January. Mrs. S. G. Anslow, for Upoto, Congo Republic.
9 February. Miss J. Summers, for Palwal, and Miss F. H. B. Williams, for Serampore, India.

Births

1 January. To Dr. and Mrs. J. R. Taylor, at Yakusu, Congo Republic, a daughter, Fiona Mary.
19 January. To Mr. and Mrs. J. B. Van der Veen, of Yalembe, Congo Republic, a daughter, Esther Vella.

Deaths

2 February. Rev. J. H. Starte, at Worthing (B.M.S. Congo Mission, 1915-1940).
16 February. Rev. W. D. Reynolds, at Canterbury (B.M.S. Congo Mission, 1913-1952; 1959-1960).

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Telegrams: Asiatic Wesphone London. Chairman: Rev. A. C. Davies, B.A., B.D. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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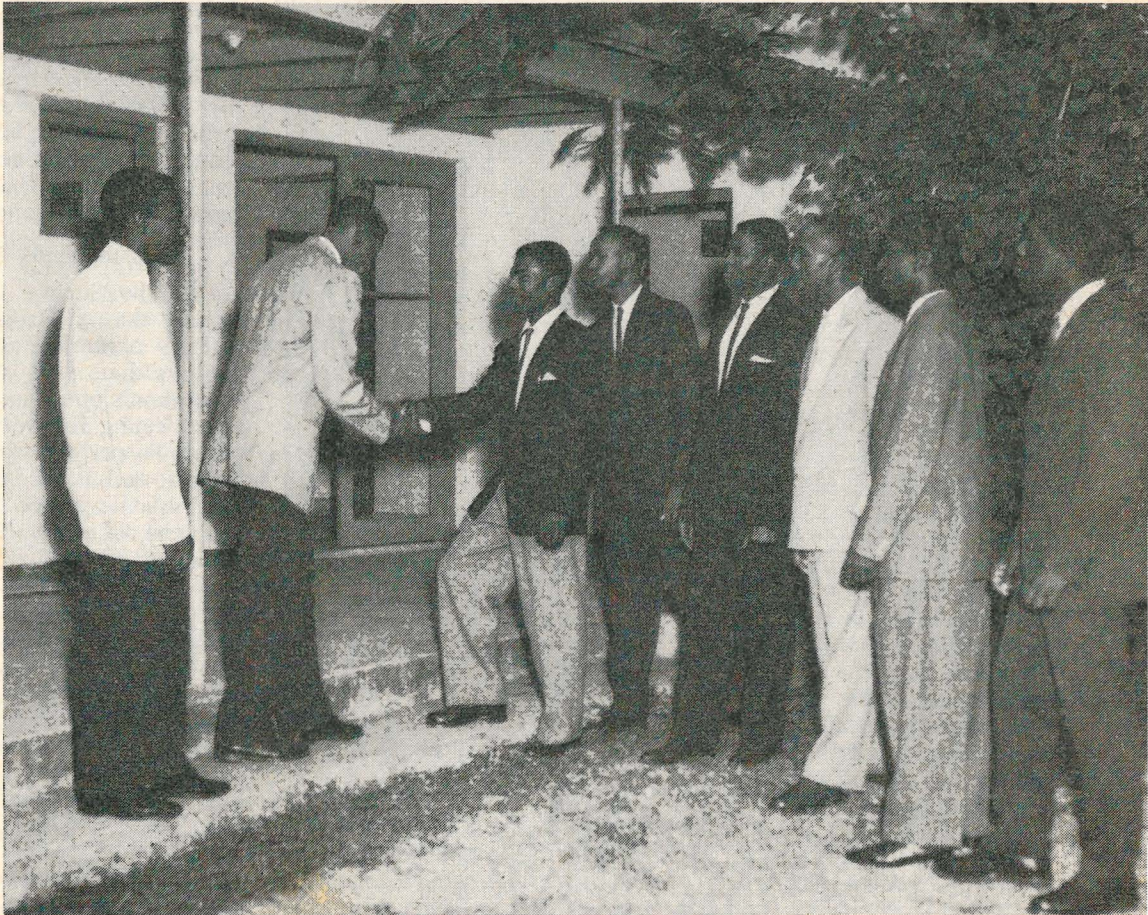
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MISSIONARY HERALD

MAY 1963

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New students arriving at Calabar Theological College, Jamaica, and being greeted by the Chairman and Secretary of the student body

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

CAN WE AS CHRISTIANS FORGET?

HE was a Hindu peasant, living close to his impoverished fields and linked tightly to the caste life of his mud-walled village. His home, compared with homes in the West, was little better than a shack, his material possessions few, and his wife and children were always hungry. He appeared in "One Man's Hunger", a moving documentary on an "illogical and intolerable situation" on I.T.V. some months ago.

His story was sandwiched between the slick commercials of the affluent West . . . bigger and better refrigerators crammed with more and more packaged foods, rich chocolates, futuristic cars and the rest. For a moment perhaps a moving programme which had a special sadness may be remembered and then forgotten in our over-indulgent daily life.

Can we forget?

Yet can we as Christians forget the gnawing pain of hunger which daily attacks nearly two-thirds of the world's peoples? The Hindu peasant was a typical sufferer, but he is only one of millions in India and Pakistan alone. They daily scrape an existence from the soil, and in a bad year when floods have devastated their land or drought has shrivelled up the crops they die of starvation. Continual malnutrition makes them a prey to every conceivable disease. For many like them there is no escape, no future save an early grave.

Added to the peasants of Asia are the millions of refugees in our world whose very presence is a reminder of the injustice of men. In the Congo-Angola border country there are approximately 280,000 men, women and children from North Angola who have fled their homes because of

oppression. They too daily suffer from hunger, they too know what it means to have their children become listless, apathetic, and eventually die of malnutrition. They have few possessions and little hope.

Our world is one in which the population is rapidly growing. We are told that there are three thousand million people today. There will be at least four thousand million by 1980. Practically every time your clock ticks there will be another mouth to feed.

The heart of the problem

Yet, and this is the heart of the problem, one-third of the world, our third of the world, possesses the majority of the world's wealth and a great deal of the know-how. If the western world set its mind to it the running sore of hunger could be healed.

At this year's Baptist Assembly the following resolution will be presented:

"That, in view of the desperate situation in a world where two-thirds of the population are undernourished, but where nevertheless affluent nations display national and individual self-indulgence and where vast and increasing sums of money are being spent on armaments:

"(1) This Assembly of the Baptist Union of Great Britain and Ireland urges all political parties to give the utmost priority to world disarmament, with the object of releasing resources to meet the growing needs of emerging nations.

"(2) It urges all Baptist churches to ensure that they are informed of the facts of the situation and to give the fullest possible support by prayer and material assistance to the Freedom From Hunger Campaign, to Inter-

Church Aid, the Baptist Missionary Society and similar enterprises.

"(3) It urges more Baptist men and women to consider seriously the claims of a term of service overseas."

The B.M.S. has always been conscious of the claims of the hungry people of our world. Its missionaries work in lands where they are continually assailed by those claims. The Society has sought through all branches of its work to alleviate distress and by a balanced missionary programme, which has included education, medicine and agriculture, to point the way to aid under-developed lands.

The commands of Christ

Yet the Society is also conscious that it cannot become merely a humanitarian agency. It has had laid upon it the commands of Christ to proclaim His healing for both body and soul. To perform such an evangelistic task it needs the full and enthusiastic prayer and financial support of every member and adherent of our Baptist churches.

G. P. R. PROSSER

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A CHURCH FACED WITH THE PROBLEM OF GROWING-UP

By H. S. LUAIA

Secretary of the Baptist Church of the Mizo District

PROMPTED by my reading of two articles which appeared in the December 1962 issue of the *Missionary Herald*, I am writing this article to give some up to date news to those who love and care for the Baptist Churches of Mizo Hills.

It is unfortunate in a way that just when the young Church is faced with the problem of growing up and expansion in its four-fold ministry of preaching, publishing, teaching and healing, and when it is in greatest need of efficient leadership to meet these and several other problems, it should find itself left by all the male missionaries (mostly due to retirement) and two of the national leaders who have gone for further training. The burden falls very heavily on those who are left to carry on the work. No wonder that there are several people who express dismay at the thought of managing our own affairs without the guidance and help of men missionaries. However, there are many things for which we should give thanks to God.

While there are difficulties in some of the churches, about which there was a brief article in the December 1960 *Missionary Herald*, let them not cause undue anxiety to any one. The main reason is we have too few workers to look after our churches while there are many people going round the villages trying to convert simple people into new sects. This is a great challenge to the young Church, but I am glad to say that many people who have left us to join new sects are coming back to us when they discover the truth. It



(Photo: H. S. Luaia)

Tripuras, Chakmas, Tlanglaus and Mizos join together in worship in a Tripura village. This is an area which is the "mission field" of the South Mizo Baptist Church

is a real testing time for many people.

In spite of the fact that we have lost some members to new sects the Church's giving during the year of 1962 has shown an increase of more than seven thousand rupees over the previous year's which is very encouraging. The Assembly Executive Committee which met in January this year has passed by *faith* the budget for 1964 which is double the amount of the 1963 budget.

There are evidences that God's Spirit is working in the minds of

many people today. The number of young people among the high school, college, and university students who have the experience of new birth in their lives is increasing, and it is a great joy to see that even in the town there are so many people who love to get together to sing or to gossip, till late at night, about the joy of salvation they have experienced. Among these are people who were once slaves of drink and who had no interest in the Church before.

Another encouraging sign is that real interest and enthusiasm



Rev. Zathanga and Rev. Challiana, veteran Bible translators in the South Mizo district

has been shown by our young people in our mission work among the Chakma and Tripura tribes. Apart from raising funds for the mission they have supported some boys in the schools who it is hoped will become later messengers of Christ among their own people. One Tripura boy who has just passed out of Class VI was once prepared by his grandfather to become a priest in his old religion; but our young people have turned him to be a Christian evangelist. Those who know the history of our mission to the tribes mentioned will rejoice with us to know that the first great Christian rally for them was held last January in one of their own villages. Five Chakma and three Tripura believers were baptized in a cold clear flowing stream by Rev. Zathanga (82 years old), with tears of joy flowing from his eyes. It was a moving service.

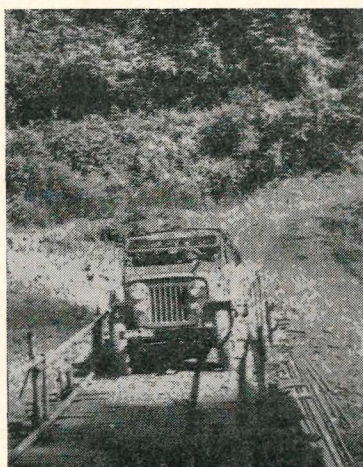
The part played by women

One of the things that impressed me most during my visit to Britain was the part played by the women folk in the churches. I am glad to say that the good work started by women missionaries among our women folk has been blessed by God and we begin to see the fruit. Several women, some of them wives of Government officers, came to the Tripura Chakma

Christian gathering, braving all hardships and inconveniences saying that they were prepared to sleep in the street if there should be no room in their houses. One educated young lady spoke at one of our open-air meetings which made a tremendous impression on the Chakmas and the Tripuras.

There is no doubt that our greatest need is for more workers with talents fully consecrated to God. I am glad to say that we have now seven young men who have completed their three years theological training, some of whom may be ordained this year. We have a few more undergoing training and we begin to see ministerial candidates with higher educational qualifications. I was very pleased to hear that one of the things most discussed by present day college and university students is higher theological training. This gives us hope that we may soon have university graduates offering themselves to the Church's service.

As some of you know we depend very greatly on lay leaders some of whom hold high offices in the Government Service. We give thanks to God for these people who are willingly



A church jeep crossing a bamboo bridge on its way to a Tuikuk village

and gladly using their talents, time and material possessions for the Kingdom of God. So in spite of our sins and shortcomings, our lack of leaders and workers I have the comfort to feel that God has not left us alone, and will never leave us.

May I, in closing this article, express our grateful thanks to the B.M.S. for the services of the past and present missionaries and the financial support we have been receiving for God's work in this remote part of the world.

We will welcome new missionaries

We look forward eagerly to welcoming new missionaries to help us in this great task of building up the young Church, the child of the B.M.S.

On behalf of the Church I extend very warm greetings to all the readers, and my personal greetings to those who may remember me.

OXFAM Aid to India

Over the past two years Oxfam (Oxford Committee for Famine Relief) has channelled more than £170,000 worth of aid both in the form of monetary grants and supplies, to India alone. In 1960-61, the monetary grants totalled £50,425; in the following year, 1961-62, this was more than doubled to £113,000. In the coming year, 1962-63, Oxfam has budgeted for a total allocation to India of over £200,000.

Oxfam's aid to India is of two kinds—short-term immediate relief, and long-term projects aimed at self-help and increasing agricultural productivity.

For feeding, the Salvation Army canteens in and around Calcutta were given £5,880, and the Indian organization, Deena Seva Sanga £5,000 for their project to feed 800 school children in the Bangalore area.

The roadside dispensary work and children's wards in Vellore Medical College received £5,750; and Ludhiana Medical College £5,000 for those suffering from nutritional diseases.

The New B.M.S. Chairman

At the Assembly the Rev. S. E. Leslie Larwood becomes Chairman of the Society for 1963-64.

Mr. Larwood was trained at Spurgeon's College and has held notable pastorates in Birmingham, Dudley, Stockton-on-Tees and, since 1959, at Welling. He is a keen evangelist and has been a tireless advocate of the claims of the B.M.S.

From 1954-59 he was minister of the large and influential Baptist Church in East Queen Street, Kingston, Jamaica. His ministry there was much appreciated by many, both within the denomination and outside.

He is well versed in B.M.S. affairs, having served on the General Committee and on numerous Sub-Committees since 1943. On his return to this country in 1959 he was almost immediately re-elected for this service. Since 1961 he has been Chairman of the Society's West Indies and Brazil Sub-Committee, to whose work he brings a first-hand knowledge of the West Indian situation, and from 1947-50 he was Chairman of the Young People's Committee.

Last year, on behalf of the Society, he attended a Consultation under the auspices of the World Council of Churches in Jamaica which considered the total Jamaican situation in relation to the witness of all the churches. He also visited B.M.S. work in Trinidad.



Methodist Board Backs U.N. Plea To Portugal

A United Nations plea to Portugal to end its "repression" of the people of Angola and Mozambique was supported by the Methodist Board of Missions in a resolution adopted at its annual meeting in Ohio.

The resolution also urged that the U.N. Trusteeship Council assume the administration of South West Africa and that South Africa abandon its apartheid (segregation) policies.

If Portugal and South Africa fail to act, the resolution said, then the U.S. should "consider seriously" U.N. proposals for economic sanctions against the two nations.

Sanctions should include, it said, a ban against all exports and imports to and from the two countries and against the export of military supplies to Portugal. It also asked that a time-table be set up for the eventual independence of both Angola and Mozambique.

Resignation of Famous Missionary Statesman

Canon M. A. C. Warren, general secretary of the Church Missionary Society (Anglican) since 1942, is resigning at the end of August. He is 58.

Dr. Warren says he does not know what the "next step" for him will be, but that "it is sure to be exciting. It always has been".

In a letter to the metropolitans and bishops in those parts of Africa and Asia where the Society has

responsibilities, Dr. Warren writes: "This is neither a sudden decision nor is any mystery involved. I had for some time been coming to the conviction that our Society would best serve the Church overseas if its general secretary were a younger man with the prospect of a good many years of continued service and one who would bring a fresh mind and new vision to his responsibilities."

More Negotiations Requested

Further negotiations were urged in a proposed union to form the United Churches of North India and Pakistan despite opposition among some of the participating bodies.

The plea was made in a resolution adopted by the Hyderabad Methodist Conference which has approved the proposal. However, the merger failed to win the required two-thirds majority among the eleven annual conferences of the Methodist Southern Asia Central Conference, one of the groups in the proposed union.

Others are the Church of India, Pakistan, Burma and Ceylon (Anglican) which has voted against the merger; the British and Australian Methodist Conference; the Church of the Brethren; Disciples of Christ; the Council of Baptist Churches and the United Church of Northern India.

Of the participating bodies so far, only the United Church of Northern India has endorsed the merger plan. It did so at its General Assembly last December.

Noting that the Anglicans and Methodists have rejected the plan while the U.C.N.I. has approved it, the Hyderabad conference said:

"We resolve that negotiations for church union be continued among the churches desirous of unity and modifications be made in the present plan with a view to implementing the union as soon as a satisfactory basis can be agreed upon."

A.B.M.F.S. Policy

The American Baptist Foreign Mission Societies have announced that they will broaden their policy of turning over management of foreign mission work to national church bodies. Missionaries will be encouraged to identify themselves more closely with congregations to which they minister. While they will continue to have their salaries paid by the Foreign Mission Societies, the announcement said, they will work under the direction of local church groups.

JOHN ROWE, FIRST B.M.S. MISSIONARY TO THE WEST INDIES

By B. W. O. AMEY

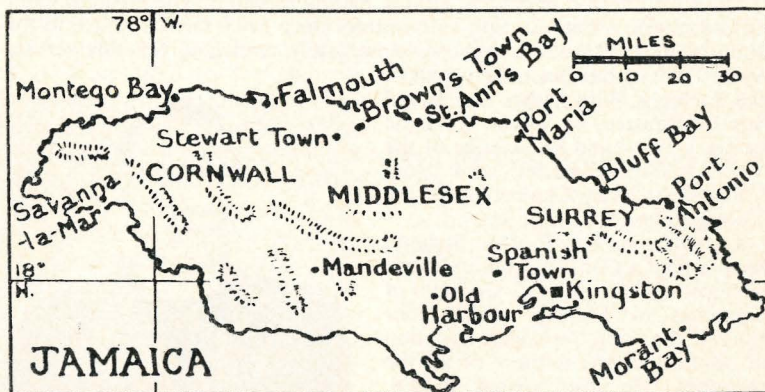
This year the 150th Anniversary of the beginning of B.M.S. work in Jamaica is being commemorated. This interesting article is about the brief life of John Rowe, a pioneer missionary to that famous island.

TWENTY years after William Carey sailed East the B.M.S. was planning another venture of faith in the West. Moses Baker, a Mulatto Baptist preacher employed by a planter in Jamaica to instruct the negroes "in religion and moral principles," was writing to Dr. Ryland of Bristol asking for help. The B.M.S. committees, meeting in 1813, accepted the challenge and John Rowe was chosen as the first B.M.S. missionary to the West Indies.

Rowe was born at Lopen, a hamlet of South Petherton, Somerset, on the 14 September, 1788. We have only two details of his life up to the time of his ordination. The minute book of the Yeovil Baptist Church records that he was baptized there on the 29 November, 1807, and that he was recommended "to the Academical fund in Bristol as a student in Divinity under Dr. Ryland" on the 4 August, 1811.

Ordained

Then the Broadmead Records take up the story for us with an entry for the 8 December, 1813, "This day John Rowe, a member of the church at Yeovil, late a student in the Academy, who has married Sarah Gundry, one of our members, was ordained in our Meeting House by prayer and laying on of hands, in order to his going as a missionary to Jamaica. The Rev. J. Sutcliffe of Olney introduced the service, the Rev. A. Fuller of Kettering gave the charge, our pastor prayed the ordination



A map of Jamaica showing the main centres

prayer and the Rev. Robert Hall of Leicester preached in the evening."

It was on the 31 December, 1813, that John and Sarah Rowe sailed from Bristol and on 23 February, 1814, they arrived at Montego Bay, Jamaica.

Iniquity prevailed

The setting for the missionary work of the young couple is given by contemporary visitors. Dr. Coke writes, "Iniquity prevailed in all its forms. Both white and blacks, to the number of 300,000 to 400,000, were evidently living without hope and without God in the world". In 1796 Mr. Edwards, speaking in the House of Commons said, "As to sending missionaries among them, I speak from my own knowledge when I say that they are cannibals and that instead of listening to a missionary they would certainly eat him"!

Little wonder that in a letter to Dr. Ryland dated 13 March, 1814, Rowe writes, "We find

many of the manners and habits of the people and the peculiarities of the place very strange and in various respects unpleasant. There is very little society except for the abandoned and ignorant, who condemn every form of religion and account the vilest practices no sin".

The committee in England had given Rowe a list of instructions concerning his work, his behaviour and his approach to slavery. It was soon evident that the theory would not be put into practice.

The first in the list of instructions read, "You are going to unite with an aged man (i.e., Moses Baker) in the work of instructing the negroes", but there were two deterrents to his enthusiasm to achieve this. The day after his arrival at Montego Bay Rowe met the Hon. Samuel Vaughan, the planter who employed Moses Baker, who told him that if he had arrived under any other name than that of a Baptist he would have met with

more success because the people were more prejudiced against Baptists than against any other sect!

A few days later this information was confirmed by the local magistrate who advised Rowe not to reveal his true purpose at first but to obtain suitable premises and advertise himself as a teacher of youth in general subjects. In this way he would be able to overcome the prejudice of the people and then, writes Rowe in a letter to Ryland, "be able with little or no opposition to prosecute my chief design". Rowe was disappointed by this setback but realizing the wisdom of abiding by official advice concentrated on beginning a school in Falmouth. The school opened in April 1814, and by June Rowe was able to advertise a service and on 21 June preached to about forty people whom he describes as "a few slaves, some white people and chiefly persons of responsibility." The next Sunday his congregation increased to seventy.

Difficulties

Such numerical increase is no indication of the difficulties Rowe faced. He was often financially embarrassed and had to rely on a Mr. Fosbrook who accompanied his financial assistance with suggestions that the Rowes had better leave Jamaica before they ended up in the workhouse, and accusations against the leaders of the B.M.S. for their "foolishness in beginning in such a manner an undertaking of which they appeared quite ignorant". Mrs. Rowe's health was often causing anxiety and after months of work Rowe has to record, in a letter to a friend, that, "none are turned from the evil of their ways".

The new year must have brought new hope for in a letter

to Fuller in April 1815 there are indications that John Baker, the eldest son of Moses, had been converted under Rowe's preaching, and by the November Rowe is outlining his plan for advance. This involved obtaining the permission of the planters to teach the children of their slaves to read and "the first principles of Christianity". For this Rowe needed reinforcements.

The B.M.S. committee were ahead of him! On 22 June they had resolved to send Mr. and Mrs. Compere to Jamaica to work as Rowe advised. Compere was from Halstead, he was trained at Bristol, ordained in London on 18 October and, with his wife, sailed from Bristol on 21 November, 1815.

Two pious artisans

The Comperes were accompanied by two members of the Broadmead church, Bristol, of whom we know very little, but what we do know is intriguing. They were called Tripp and Thurston and are described by J. M. Phillippo, another B.M.S. missionary, as, "two pious artisans". Perhaps they were the harbingers of the agricultural missionary?

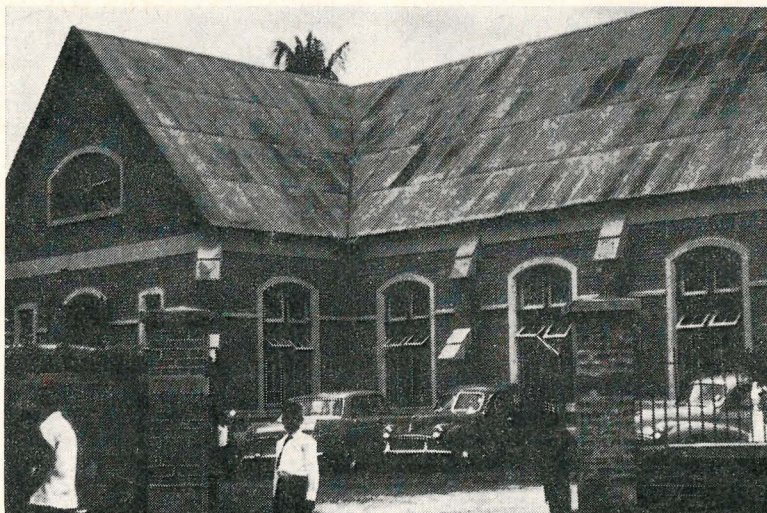
By 1816 Rowe was settled in his work, his wife's health had improved and it seemed that soon they would be rejoicing that the venture of faith begun in difficulty was reaping its reward.

At Montego Bay

Then happened what Moses Baker describes as "One of those mysterious operations of the divine hand". Rowe was visiting Montego Bay when he contracted a fever and died there on 27 June, 1816.

The entry in the Parochial Register of Burials for the churchyard at Montego Bay carries the simple words, "Rev. John Rowe. Anabaptist missionary at Falmouth. June 27th 1816", but in a report to the B.M.S. Moses Baker wrote, "Though stationed at a place where the most minute parts of his conduct were liable to severest scrutiny, he conducted himself with such prudence and meekness as at length to gain the confidence and respect of the most prejudiced, and at his decease to produce that regret which a consistent and elevated display of the Christian charac-

(continued on page 78)



(Photo: W. Foster)

Jones Town Baptist Church in Jamaica



(Photo: D. H. M. Pearce)

Children of missionaries and Congolese children playing American football together at the Institut Medical Evangelique, Kimpese

STALWARTS OF THE CHURCH

A missionary couple in East Pakistan, feeling rather disappointed with some of the results of the Church's work, began to list events and experiences which had encouraged them. They included their list in a letter and here are some of the items:

A poor man in a village gave a rupee (about 1s. 6d.) to the B.M.S. when he heard of a missionary secretary in England going around in all weathers begging money for the Society.

A wealthy man in a village gave a plot of land to build a church.

The congregation in an industrial area has collected Rs. 2,000 to build a church, but every time they have chosen a site the Government has acquired it for some project or another. The search for a site goes on.

A man gave up a job under the Mission to become pastor of a church for much less remuneration.

A village teacher, realizing his own education was not too good, went a long distance to attend a Sunday school teacher-training camp. He could not afford the trip,

but he felt that he should improve his qualifications for serving the children entrusted to him.

A family refuse to migrate to India, though they are advised that this would be in their interest. They feel that their church depends on them.

Vellore Concert

This year the Vellore Concert will be held in the Royal Albert Hall on Tuesday, 14 May, at 7.30 p.m.

The London Philharmonic Orchestra and the London Philharmonic Choir will be appearing. The soloist will be Mr. Thomas Hemsley (baritone), Miss Gina Bachauer will be the pianist, and the conductor, Mr. Norman Del Mar.

This concert, in aid of the Christian Medical College and Hospital, Vellore, South India, is the eleventh that will be held in the Royal Albert Hall.

Tickets may be obtained from Friends of Vellore, 244 Ballards Lane, London, N.12.

IN A LAND ON THE G

The country of Nepal made rapid progress in the last twenty years. During this period educational facilities have been expanded and there are now High Schools and Colleges in most of the main towns. Roads, sanitation and market facilities are being modernized, while the attitude of the people as a whole has become more akin to that of neighbouring countries. This change can be largely attributed to the charge of a government and so, of a ruling which for the last two centuries made Nepal a closed country.

Since these laws were relaxed in 1950, immigrants from India, China and Tibet have taught the people to seek new standards of living.

With the relaxation of these laws came a new law allowing foreign missionaries to enter Nepal and to set up hospitals, dispensaries and schools. The missionaries are welcomed as "social" workers, but not as evangelists.

Since 1950 the Christian community in Nepal has grown so that there are now small groups of Christian people in twenty or more different villages and towns.

The Christian Brotherhood of Peace

In Kathmandu four Christians from South India formed the Christian Brotherhood of Peace (*Christa Shanti Sangh*) and this growing community has recently been able to complete the building of a church in the centre of Kathmandu. In 1960 they also set up a Christian bookshop in the centre of Kathmandu. The Shanti Book Stall supplies Christian literature to the whole of Nepal and also sells stationery, secular books and school supplies.

Since 1950 Nepalese and Tibetan Christians have come into Nepal from Darjeeling District of India and their keen witness to Christ has been a means of great encouragement to local Christians.

Members of the United Mission to Nepal worship with the "Protestant Congregation" which has met in Kathmandu since 1952. Apart from gathering each Sunday morn-

ICE CLOSED TO GOSPEL

ing for worship, this community holds a Sunday school, Choir, Youth and Adult Fellowship, two mid-week Bible study groups and a Women's Auxiliary.

Small groups of missionaries and evangelists, mostly from missions serving in India, are working on the plains of Nepal and in the towns of Ilam, Tansen and Pokhara. A number of Christians have suffered imprisonment because of their religious activities. In Tansen eight Nepali converts served eleven months imprisonment and the pastor who baptized them is serving a six-year sentence.

Only Two Church Buildings

So far only two Christian communities have church buildings in which to meet for worship. These are in Pokhara and Kathmandu. The churches in Nepal are independent of the missions for their pastors or their finances.

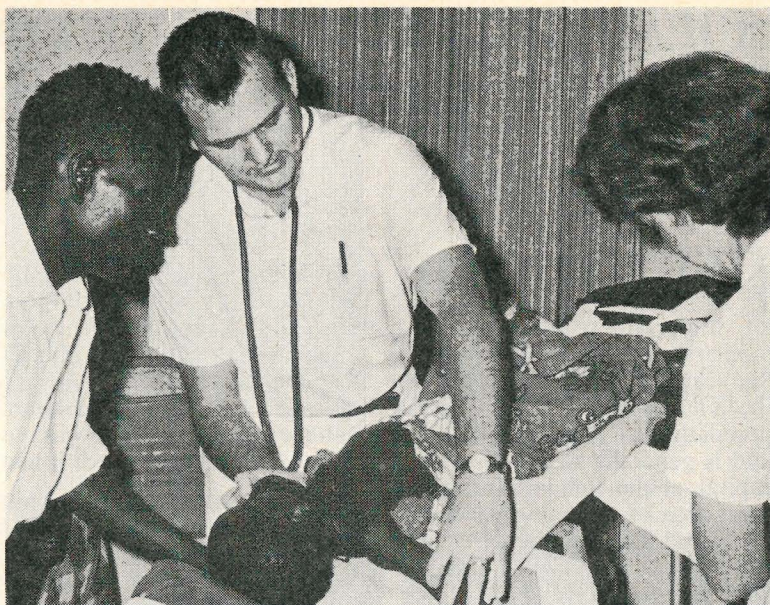
Missionaries serve Nepal as social workers only; that is, in medical, educational, agricultural or village uplift work. The churches appoint their own leaders, either a trained pastor or a layman, and organize their own worship and activities.

A new B.M.S. missionary, Miss Margaret Robinson, has recently begun work with the United Mission to Nepal. She is working as a nurse in the Mission Hospital at Kathmandu, the capital.

Gift Tokens

The Carey Kingsgate Press has recently started a system of Gift Tokens which are available in multiples of 5s. each and can be exchanged for any publication sold through the Carey Kingsgate Press or for any articles purchased through its Mail Order Department.

Further information may be obtained from the Manager, Carey Kingsgate Press Ltd., 6 Southampton Row, London, W.C.1.



(Photo: D. H. M. Pearce)

Dr. Neal Testerman, a member of the staff at I.M.E., Kimpese, giving oxygen and artificial respiration by means of a rocking board to a polio patient

HUSBAND AND WIFE REVERSE AN OLD TRADITION

About 50 girl students live in a camp at Yakusu, Congo Republic, in the care of a "mother" named Sala.

The job of "mother" needs a woman with a sense of vocation, and Sala believes she was called by God to this work, which she does extremely well.

But her husband, Samwele, was dismissed from the Yakusu schools' staff because his knowledge of French was not adequate to take all the lessons he was required to teach.

The Mission was sad about the dismissal. Samwele, a faithful Christian, had given 20 years' service.

Many problems were raised by the dismissal. Would the girls lose their "Mother"? That was the biggest question.

Tradition in the Congo says that a wife should follow her husband. The family of Sala and Samwele were of the opinion that the tradition should be observed, and not reversed, in this case.

Sala said she had no indication that her call to be "mother" had been cancelled. Samwele agreed.

In spite of tradition, family opposition and many other difficulties, the couple are standing firm and the missionaries are thankful that Sala is to remain in her post with Samwele's backing.

Refresher Course

Protestant pastors from throughout the Congo are meeting in Léopoldville for a six-month refresher course. The "in-service training", described as an attempt to meet the critical shortage of trained ministers in the nation, is being offered by the Faculte de Theologie, a theological seminary at Luluabourg jointly sponsored by Presbyterian and Disciples churches and missions.

Because of tribal tensions, the pastors' course was planned for Léopoldville, the capital.

OUR WORK IN THE TOWNS AND CITIES OF SOUTH ASIA

8. *Khulna*

By A. S. CLEMENT

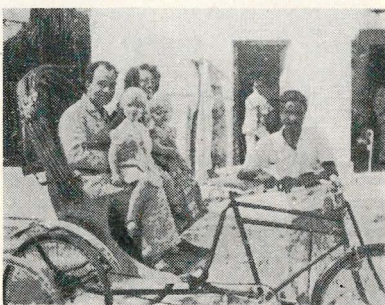
FOR the last one hundred and fifty years Khulna has been an important centre for administration, trade and communications. It is the capital of the Khulna district which has a population of over two millions and is generally regarded as the capital of the Sundarbans, that great area of water-logged waste lands and jungle which stretches along the edge of the Ganges delta eastwards from the River Hooghly for some one hundred and sixty-five miles to the mouth of the River Meghna. The whole of this area is intersected by rivers and canals which form the principal means of communication.

Rapidly developing town

Khulna town is rapidly developing. In 1891 its population was about 8,667; in 1951 it was over 20,000. Under the East India Company it was the headquarters of the important Salt Department. Later it became a centre for sugar refineries. Before the partition of Pakistan and India the whole of the boat traffic from the East and North East passed through the town on its way to Calcutta. It was also the terminus of the Bengal Central Railway.

Since partition, because of Pakistan's need to develop industry, it has become one of the principal industrial centres in East Pakistan. When in Khulna a year ago I was taken out to Kalishpur on its outskirts to visit a large jute mill managed by a Scot from Dundee. There were five hundred looms in operation; and I was told of plans to

double the capacity of the mill. Next door to it was another large mill. Nearer the centre of Khulna was a paper mill and on the other side a large shipyard (managed by another Scot from Dundee!). The shipyard was up to date and well equipped. It had



(Photo: M. Flowers)

Rev. Gwyn and Mrs. Lewis with their family in a cycle-rickshaw outside their home at Khulna, East Pakistan

a modern slipway which can raise a ship out of the river on to rails for repair, thus obviating the need for a dry dock.

This expansion of industry in Khulna has produced a demand for technicians. The manager of the shipyard informed me that most of the skilled engineers had been trained at British and Canadian yards, and a number of British engineers were still employed in the drawing office. A four-year apprenticeship scheme had been introduced, but it was very difficult to obtain boys of the right type with an adequate general education.

This problem was raised with me later by a group of young laymen attending the annual meetings in Khulna of the East Pakistan Christian Council. They felt that the B.M.S. should

be doing more to help young Christians to fit themselves for life in industrial society. They wished that the Society could send teachers with qualifications in technical subjects who would help members of Christian families to be educated for responsible positions in industry. They believed that such a course would raise the standard of living of the whole Christian community and its prestige as well.

Agricultural project

It is this situation which explains in part the lack of interest of the Khulna church in the agricultural project of the East Pakistan Christian Council which is being developed so successfully by Mr. David Stockley. But this project is not for Khulna town, but for the whole district, and its influence extends over a wide area. So much has been written about it that a passing reference here may suffice.

The Agricultural and Village Improvement Centre, to give it its correct name, occupies the missionaries' house and some nine acres of adjacent land. A demonstration farm, worked by David Stockley and his assistants, shows what can be done to improve crops by better methods of cultivation, careful selection of seed, and the use of fertilisers, and to improve poultry and cattle by selective breeding, proper care, and adequate balanced feeding. Villagers are shown how to grow rice by the Japanese method and so increase the yield of their land. They are encouraged to supplement their



(Photo: A. S. Clement)

A small ferry crossing a river in East Pakistan

rice diet with green vegetables, lettuce and tomatoes. From time to time Mr. Stockley and his assistants tour the villages lecturing and demonstrating. Mrs. Stockley is a qualified nurse and gives talks on health and hygiene. From the steps of her house each day she conducts a dispensary.

It was in 1870 that the Society formed a separate mission station at Khulna, though a church had

been established there some ten years earlier. Khulna was then a sub-division of the district of Jessore from which town the work at Khulna was directed. Now at Khulna there is a church with a substantial red-brick building, and from Khulna the work of the village churches in the district is supervised. At the time of my visit Rev. A. G. Lewis and Mrs. Lewis were living in a



(Photo: A. R. Taylor)

Khulna Baptist Church, East Pakistan. In the foreground is the grave of a missionary

rented flat in the centre of the town, but they were hoping to be able to move to Jessore to occupy the missionaries' house there which has not been free for many years since it was requisitioned by the military authorities.

Principal challenges

But it is in Khulna that the principal challenges and opportunities remain, for the population is growing, and into the town Christians are coming for employment.



(Photo: A. S. Clement)

A porter carrying a load of chickens on to a river boat

New Translation

The word "leprosy" will not appear in the new translation of the Old Testament, due to appear in 1966. Professor G. B. Driver of Oxford University explained that the word has changed its meaning—the disease which causes whitening and flaking of the skin is now known as "psoriasis".

Dr. R. G. Cochrane, medical adviser to American Leprosy Missions, added that "historically, medically, and exegetically" it is wrong to apply the old conception of "leprosy" to the disease as known today.

In The Great Succession

NEW B.M.S. MISSIONARIES WHO HAVE RECENTLY SAILED FOR
THEIR FIELDS

FOR THE OLDEST FIELD

MISS FRANCES HOLMAN BENTLEY WILLIAMS, M.A., has sailed for service as Librarian at Serampore College, where her brother, Rev. E. H. B. Williams, is on the staff.

She is in membership with Abbey Road Baptist Church, Malvern and was baptized at Ceylon Place Baptist Church, Eastbourne. Her Christian service has included work with children at West Ham Central Mission, leadership of the Children's Church at King's Road Baptist Church, Reading, and also at Malvern.

She has had considerable professional experience since she gained her Arts Degree in English, after studying at Lady Margaret Hall, Oxford, and a Diploma in Librarianship and Archives at London University. Prior to offering herself for service with the B.M.S. she was Deputy Librarian at Malvern and had previously served as Librarian of the School of Social Work, McGill University, Montreal, and in Bedford College Library, London.



FOR THE NEWEST FIELD



MRS. EILEEN CLARKE (*nee* WOODLEY) of the Queen Street Baptist Church, Erith, sailed with her husband, Rev. E. J. Clarke, for Brazil at the beginning of this year.

Mrs. Clarke is a trained teacher, who studied at Bishop Otter College, Chichester, and then at Carey Hall.

She taught at Slade Green Secondary Modern School and her Christian service included Sunday school teaching, and being S.C.M. College Secretary. She was also a Captain in the Girl Guides.

REV. EDWARD JAMES CLARKE, B.A., is from Thame in Oxfordshire. He was educated at Bristol Baptist College and then at Regent's Park College, Oxford.

He has served as a student pastor at Shrewton and Eynsham Baptist Churches and had a short period as assistant minister at Beechen Grove Baptist Church, Watford. He was missionary secretary at Regent's Park College.

Both he and his wife will first go to Campinas for Language study. After that they will be serving in the thrilling pioneer situation in one of the new townships of Brazil.



New Lay Training Centre in India

A new programme aimed at a kind of training of the laity will get underway in north-east India this year with organization of a lay and industrial training and study centre with headquarters in Calcutta.

Plans for the new centre call for the formation of a series of local institutes to help laymen "understand their place in the new India as the people of God" and the organization of lay groups in several industrial centres.

An announcement said that while the traditional kind of lay training to prepare people for selected tasks within the institutional framework of the church is still required, "the great rediscovery of our time is the rediscovery of the layman as the Church in the world, which means that lay training must prepare the layman for his place in the front line of the Church's ministry to the world".

Using studies on "The Missionary Structure of the Congregation" based on material prepared by the World Council of Churches, the group will delve into such questions as the nature of the churches' life, organization, and worship, and a re-examination of contemporary society "because it is the field of our ministry, and the object of our mission".

The groups will be concentrated in the Damodar valley section of Bengal and Bihar, an area which contains more than seventy per cent of India's heavy industry, and is commonly called the "Ruhr of India".

A second "situation study" under centre auspices on "The Church in the Ruhr of India" is also planned which will seek to ask what the churches are actually doing, and how they are meeting their challenges. Also scheduled during 1963 are a number of related conferences including one on "Women in the Modern Industrial Community", a central consultation of key lay men and women from the local institutes who will meet with a few theologians, and one for pastors working in the industrial field.

BHUSAN CHANDRA CHAKRAVARTI

By B. G. ELLIS

EVERY so often he comes to the Press to receive his pension and "to pay his respects", as he has it in his impeccable Bengali. Junior clerks smile on him and seniors pay him the respect that his years entitle him to. His grandson and a friendly peon help him up the office steps. His day and age seem far away until he begins to speak. Then, somehow, the past comes into the present.

His name is Bhusan Chandra Chakravarti. He is not quite so spry as he used to be; his hands are gnarled and knotted. But in his time no brain and hands worked in closer harmony, for Bhusan Chandra Chakravarti was one of the most gifted composers to have served at the Baptist Mission Press, Calcutta, since it was established in 1818.

His home

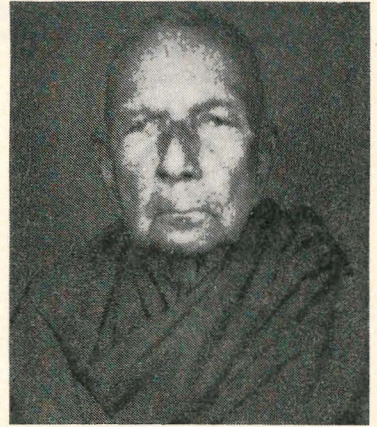
He retired in 1937 and is now 92. He has been married for 74 years. So the climate of Calcutta cannot be the “killer” that we sometimes think it is. Bhusan Babu should know. He was born here and his home is in one of those mysterious, winding, narrow, stuffy streets behind Union (Congregational) Chapel, not far from historic Creek Row and a stone’s throw from the Lee Memorial Mission in Wellington Square.

Bhusan Babu started work at the Press at the age of fourteen or fifteen—a year or two here and there is nothing in Bengal—and earned Rs 5 a month. Later, he received a further five rupees which was offered to any Press compositor who could, “in a reasonable time”, prove capable of setting type in Tibetan. According to the certificate signed by the Press Superintendent in 1906, “Bhusan set himself to the

task and on his efficiency being attested by one of the Editors of the Asiatic Society, received the prize."

Bhusan Babu became head of his section having mastered Sanskrit, Hindi, Punjabi, Marathi, Gujrati, Lepcha, Armenian, Oriya, Malayalam and Ahom—the latter, the classical language of Assam. His particular skill lay in Sanskrit and Bengali, but he was so versatile that he was also entrusted with proof-reading in several Indian languages. But he never worked in English.

At one time, the Baptist Mission Press undertook a considerable amount of music printing, for hymn books, both in staff notation and tonic sol-fa. Bhusan Babu was not called upon to explore the mysteries of tonic sol-fa but he was required to set in staff notation and this he did with the efficiency that came to mark all his work. And Western music is, of course, very different in design, style and construction from Eastern music.



(Photo: B. G. Ellis)

Bhusan Chandra Chakravarti

Recently we had occasion to look up *A Story Book for Tibetan Boys and Girls*, in response to an inquiry from Japan for Tibetan literature, and this was one of the publications (1922) that Bhusan Babu helped to set in Tibetan.

One of his brothers, Gagan Chandra Chakravarti, was head

(continued on page 78)

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The first page of the New Testament in the Tibetan language

From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

ONE of the problems confronting us as we seek to provide the financial resources for our work is that so much of our money arrives at the Mission House during March each year. As we now have no substantial reserves, it means that for the first few months of the new financial year we are always in danger of incurring an overdraft at the bank. It is, therefore, a great help to us if our friends in the churches are able to plan occasions in the summer months when the needs of the Society can be made known and opportunities provided for generous response.

This year we have the task of providing a larger sum than ever before. Why is this so? One obvious reason is that we are still affected by inflation with consequent increases in the cost of the work overseas and at home.

But this new budget includes provision which should make us glad. It provides, for instance, for another missionary couple to go out to Brazil to add strength to the most promising work of those already there and to help forward the remarkable growth of the new churches of Paraná. It will be possible for more attention to be given to the maintenance and replacement of the Society's cars,

which will not only add to the effectiveness of the witness of our missionaries, but will in the long run make for economy. Missionaries abroad and members of the Mission House staff will benefit by increases in allowances and salaries which are long overdue.

But it is not for financial reasons only that we urge activities in support of the B.M.S. during the summer. The work of the Society must be kept constantly before our people and patiently explained to them. When people come to know its extent and its significance, then they are the readier to respond in constant and regular intercession for it and in sacrificial giving in service and in money to its support.

This month we welcome to our Mission House staff Dr. James Burton as new Medical Director. In addition to his responsibilities in regard to the health of our missionaries and in respect of advice concerning our medical work overseas, he will direct our medical propaganda. We look forward to seeing the fruit of his thought and skill and know that all our readers wish him well.

A. S. Clement

Bhusan Chandra Chakravarti

(continued from page 77)

clerk at the Press—a mere 90 years of age when he died—and another brother, Basanta Kumar Chakravarti, was despatch clerk. His father, Pratap Chandra Chakravarti, who died at 96, was a section holder at the Press. Bhusan worked under three superintendents whose names are still honoured in the world of Indian letterpress printing today: the Rev. J. W. Thomas, the Rev. C. H. Harvey (who died but a few years ago at an advanced age) and the late Rev. Percy Knight, whose widow lives at Southbourne.

It is not surprising to hear Bhusan Babu say that if he had his time to come over again he would be in printing, "Because it enlarged the mind and opened up knowledge of the wider world in a way that would otherwise not have been possible."

There are, of course, a few things in the modern world that he deplores: present-day lack of discipline and "food is not as nourishing as it used to be."

**John Rowe, First B.M.S.
Missionary to the West Indies**

(continued from page 71)

ter will extort, even from the profligate and careless."

That the words of *Wisdom*, he "being made perfect in a little while, fulfilled long years" can be applied to John Rowe is shown by a letter from the Rev. J. Mann, of Jamaica, to the B.M.S. secretary, the Rev. John Dyer, in July 1827. Eleven years after Rowe's death Mann wrote that the effect of his instruction could still be seen in people coming forward for baptism.



(Based on the Prayer Calendar)

Prayer is asked this month for the work of the Society in Jamaica and Trinidad. These two islands have recently become independent nations in the British Commonwealth.

There are independent Baptist Unions in both Jamaica and Trinidad which are responsible for the upkeep and witness of the churches.

The main service of the Society in Jamaica today is in the work of Calabar College and High School and also through financial assistance to the Baptist Union of Jamaica.

Many of the leaders in political and other spheres of Jamaican life were trained at Calabar High School for Boys. Rev. Walter Foster has just begun his new duties as headmaster of this school, which recently celebrated its Golden Jubilee.

Calabar College was built in 1843 and since then it has trained the majority of the Baptist ministers who have served in the West Indies.

There are seven B.M.S. missionaries serving the nineteen Baptist churches on the small island of Trinidad. St. John's Baptist Church in Port of Spain, the capital of Trinidad, has a flourishing Christian Endeavour Society which is now in its 65th year. There are also a number of G.L.B. companies in the island.

Prayer is also asked for B.M.S. missionaries serving in Hong Kong. Rev. H. W. Spillett has been working since 1953 at the Chinese

ACKNOWLEDGEMENTS

(To 12th March, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £5; Anon., £3; Anon., Relief Work, £1; Anon., £2; Anon., £5; W.P.D., Angola Relief, £10; Anon., Freightage, 5s.; Anon., 6d.; Anon., £5; D.E.M., £25 5s.; "Grateful", Work in Brazil, £10; Anon., Angolan Refugees, £1; Anon., Famine Relief, £1.

"Thirsk", Angolan Refugee Children, £2; H., Herne Hill, Angolan Refugees, £5; R.P., Angolan Refugees, £2; Anon., Angolan Refugees, £1; Anon., 6d.; Anon., Angolan Refugees, £5; Anon., 15s.; Anon., Angolan Refugees, £2.

Medical Fund: P.J., £1; Anon., £1 3s. 10d.; D.E.M., £25 5s.

Gift and Self Denial Week: Anon., £5; Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

February

							£	s.	d.
19	Mary Elizabeth Hoyle	...	...	...	...	...	200	0	0
25	Miss E. B. Blyth	...	...	...	...	...	12	0	0
25	Mr. H. H. G. Gale	...	...	...	...	...	100	0	0
28	Edith Rowe	...	...	...	...	...	100	0	0
28	T. H. Calladine	...	...	...	...	...	8	9	9

March

1	Mr. H. G. Watson	...	...	...	...	...	25	0	0
4	Caroline Hill	...	...	...	...	...	210	1	3
5	Mr. T. A. Pendry	...	...	...	...	...	10	0	0
6	Mrs. H. Pratt	...	...	...	...	...	100	0	0
7	Mrs. W. B. Owen	...	...	...	...	...	19	15	5
7	Mrs. Annie Poole	...	...	...	...	...	50	0	0

MISSIONARY RECORD

Arrivals

- 16 February. Miss I. V. Wright, from Udayagiri, Orissa, India.
4 March. Dr. A. J. Whitley, from Bolobo, Congo Republic.
9 March. Rev. C. A. and Mrs. Couldridge, from Thysville, Congo Republic.

Departures

- 20 February. Miss S. Mercier, for Lukolela, Congo Republic.

Deaths

- 24 February. Mrs. G. Hubbard, at St. Leonards-on-Sea (India Mission, 1910-1945).
7 March. Mrs. L. B. Shaw, at Ramsgate (India Mission, 1897-1937).

Christian literature centre in Hong Kong and a new missionary, Miss Dorothy Smith has started language study and will soon start work with the Junk Bay Medical Relief Council.

THE BAPTIST TIMES

Urgent missionary news, official B.M.S. announcements, and missionary articles appear regularly in *The Baptist Times*, with the co-operation of the Society's officers and editorial staff.

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Telegrams: Asiatic Wesphone London. Chairman: Rev. S. E. Leslie Larwood, Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

B.M.S.

ONE OF THE MOST EFFECTIVE WAYS OF HELPING THE HUNGRY
AND UNDERNOURISHED IS TO SEND A GENEROUS GIFT TO YOUR
OWN MISSIONARY SOCIETY.

"My chosen fast . . .

. . . is to share your food with hungry men."

ISAIAH lviii. 7.

Gifts may be sent to the Rev. A. S. Clement, Home Secretary, Baptist
Missionary Society, 93-97 Gloucester Place, London, W.1.

B.M.S.

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by

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These lectures were originally intended to deal solely with the Christian doctrine of justification. But in the light of the New Testament it soon became evident that it is difficult, perhaps dangerous, to isolate justification from reconciliation, adoption, redemption, sanctification, the new covenant, the righteousness of God, the kingdom of God, etc., for in the New Testament these are but various ways of describing the same thing—the restoration of a right relationship between God and man.

The scope has accordingly been broadened to include the general question of the transformation of the relationship of God and man. How can the relationship between God and man which has been vitiated by sin be rectified? How can the sinner be put right with God? That is our question. It is the cardinal question of soteriology.

Attention is concentrated on the idea of the covenant, which is the principal but not the sole concept which expresses the changed relationship of God and man.

This is a book for theologians and students, pastors and laymen.

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MISSIONARY HERALD

JUNE 1963

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SIERRA
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HONG
KONG
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(Photo: Hong Kong Government Information Service)
Tiny tots at a rooftop school in a Kowloon resettlement estate holding out their hands for inspection before receiving morning milk and cakes

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THE CHALLENGE OF THIS WORLD-WIDE ENTERPRISE

THIS issue of the *Missionary Herald* has been planned to give you a brief survey of the thrilling work in which our missionaries have been engaged during the last year. It therefore does not contain the usual news items and shorter articles about the work on the fields, but rather compressed accounts of what has been happening in lands where the B.M.S. has been called to serve.

Necessarily inadequate, these articles are summaries or introductions to the fuller account which can be found in this year's illustrated report *Helpers in Christ Jesus*. It is not possible within the limitations of these pages to do justice to events and happenings in the eleven countries where we share with national churches the challenging task of evangelism.

Flocking into the church

As the report shows, in some areas there has been little response; in others, such as the Kond Hills of India, men and women are flocking into the Church at what one missionary called "an alarming rate". Approximately 1,000 new Christians are baptized each year and at the same time a further 1,000 inquirers are led to the Lord. His metaphor is easy to understand when you realize the problems of giving pastoral care, adequate Christian teaching, and an education based on sound Christian principles to such a rapidly growing Church. At the moment sufficient resources are not available.

From Congo, a land where there are not a few difficulties for the growing Church and our missionaries serving in it, comes

the desperate plea for more educational missionaries to teach in secondary schools. The Baptist churches in Congo are deeply concerned that those who are won to the faith and their children may not have the education necessary to serve both the churches and the new state. They have turned to us for help.

Areas in India have made a plea couched in much the same terms. Twenty-five new missionaries are requested and the plea is made in specific terms; the new recruits must be of the "highest calibre".

One thing emerges clearly from *Helpers in Christ Jesus* which deals, of course, with all our fields, not just the two major ones mentioned here. We are engaged in a vast enterprise at the behest of our Lord. This is His work, not our own, and whether there be little or no response as in some districts, or much as in others—it is work to which He has called us.

A serious responsibility

This means that upon those of us called to serve in the home churches there rests a serious responsibility. Such work can only go forward in the context of informed prayer, of seeking the continual guidance of the Holy Spirit and in the sacrificial giving which committal to such a cause entails.

Our Society functions through a General Committee, which is appointed by the home churches. That Committee gives the most painstaking and careful consideration to all aspects of B.M.S. work. From year to year in faith it estimates for the coming year the cost of this enter-

prise. Each year it says "It seemed good to the Holy Spirit and to us . . ." to continue the work in such and such a place, to make more resources available for such a town, not to put more resources into the work in that area. The last clause it states with considerable reluctance for the tremendous need is there, the challenge is there, the people who could be led to Christ are there. It usually makes such a statement because it knows the resources are not available.

During the past year there have been many who have prayerfully and sacrificially given generously to the B.M.S. and will continue to do so. Among them we know are the readers of this magazine.

The deficit on last year's accounts is £23,617. The General Committee has prayerfully asked that it be cleared by 2 October, so that our work be not hindered, that the enterprise to which we have been called may not falter and that the major task of raising this year's budget be undertaken with speed.

Will you pray?

Will you pray about it? Equally will you make the need known by passing on this magazine to someone in your church who is unaware of the magnitude and the challenge of this task of winning the world to Christ?

G. P. R. PROSSER

HELPERS IN CHRIST JESUS

*Illustrated Report of the
Baptist Missionary Society*

Price 1/-
(postage 4d.)

From
B.M.S., 93 Gloucester Place,
London, W.1.

HELPERS IN CHRIST JESUS

By E. G. T. MADGE

THE text from which the title of our Annual Report is taken reminds us of the life of the New Testament Church from which we derive the inspiration for our work. At the conclusion of the 171st year of the Society's history, we give thanks to God for all the churches in Asia, Africa and South America which our missionaries have, under God, been able to establish.

We are today "helpers in Christ Jesus" of our brethren and sisters in eleven countries in three continents of the world in the strengthening of the Church and in the proclamation of the Gospel to people who have never heard even the name of our Lord Jesus Christ.

During the year covered by the report presented to the Assembly last month, details were given of the help which the B.M.S. is giving to churches in these areas. Some of them are well-established churches with a long history of faithful witness; to these the B.M.S. is giving specialized help in limited areas of the church life. In Jamaica, for example, our help takes the form of the support of two members of staff at Calabar Theological College, which trains ministers and deaconesses for the churches of the island.

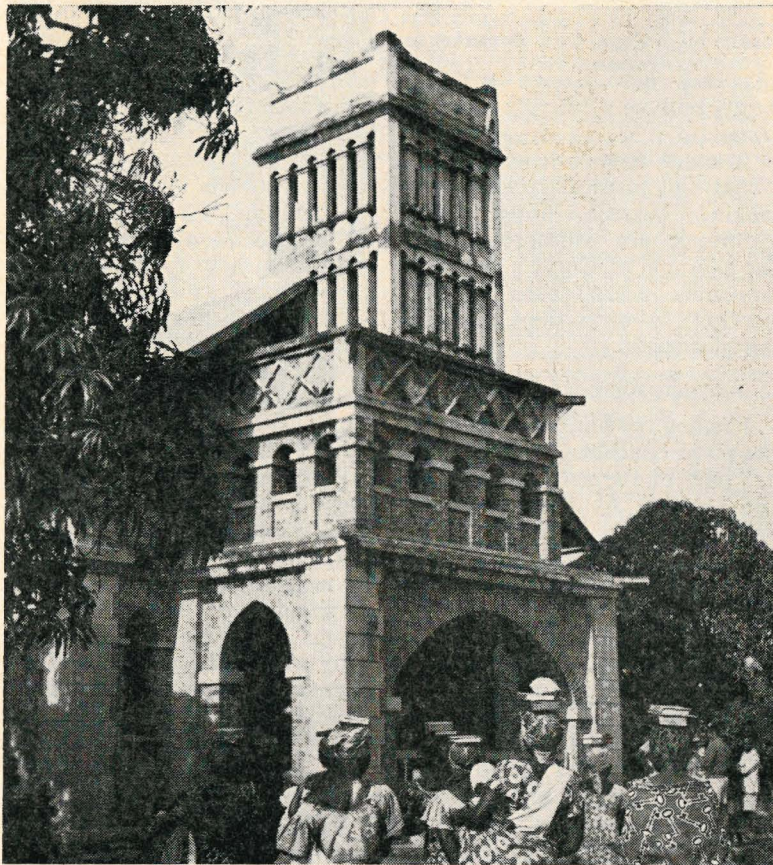
In the countries of South Asia, although the churches have a long history, they are tiny minority groups seeking to witness to the vast numbers of Hindus, Mohammedans and Buddhists around them. Some of these churches are led by devout and able Christian men and women, who are known far beyond the borders of their own country. It is these very people who are most conscious of the size of the task which remains to be done if the peoples of their

countries are ever to be won for Christ. The success and influence of the work in some of these areas can never be measured in terms of pounds, shillings and pence, nor by the number of converts won each year. God is calling us to be faithful "helpers in Christ Jesus" to ensure that the Gospel witness is not overwhelmed.

In other areas, especially in countries like Brazil, we are being called to strengthen the evangelical witness and to move into newly settled areas, such as the state of Paraná, as "helpers

in Christ Jesus" along with the immigrant population, to establish churches in new towns and cities which are being carved out of the jungle.

In Africa, the challenge is to help the churches which, although they have grown rapidly in membership during the eighty years of their existence, desperately need leadership, both in the work of the Church and in the life of the State. Congo is a land of promise, and whatever the immediate course of events may be we cannot refuse the call to help to do our part to ensure



(Photo: Congopresse)

Students' wives going to morning prayers at the E.P.I., Kimpese, Lower Congo



A market scene in Jamaica

(Photo: Jamaica Tourist Board)

that the new Congo will be firmly built on Christian foundations.

In many B.M.S. fields, educational and medical facilities are lacking; disease, hunger and ignorance are widespread, and the example of Christ's compassion and concern for the needy of necessity involves the Church in social service.

Proclaiming the Gospel

Feeding the hungry, caring for the poor, educating the ignorant, are part of the proclamation of the Gospel. As the Epistle to James expresses it, "faith without works is dead". The preaching of the Word has little relevance to the under-privileged unless we share with them the good things God has given us. Our B.M.S. doctors and nurses, teachers and agriculturalists are standing shoulder to shoulder with their national colleagues, seeking to "make the Gospel credible" by carrying the fatherly care of God into the daily lives of these people.

The resources of the churches

on the spot do not permit their undertaking this kind of work on any great scale. Massive help from overseas is the only answer to this problem, and during the year ending 31st March, 1963, the B.M.S. continued to give substantial help to ten hospitals in India, East Pakistan and Congo, to primary schools in remote villages, and to secondary schools and colleges in the crowded cities of Asia.

Responsibility for new areas

Whilst the emphasis of B.M.S. work in these days is on the help which we are giving to Christian communities around the world, sharing with them the on-going work of the Kingdom, we do not forget the responsibility which we have before God to enter new areas and engage in pioneering service as God calls us.

In spite of the tremendous spread of the Gospel in the last two hundred years, there are still countries which are closed, or only half-open, to the ambassadors of Christ. We rejoice to

have one missionary nurse serving in Nepal, and the prayers of our churches not only follow her in her work, but also express our longing for the day when that long-closed country may be fully open to the preaching of the Gospel.

Some of the hill tribes of India, such as the Santalis in North Bengal and the Konds in Orissa, have barely begun to respond to the preaching of the Word. B.M.S. missionaries are in these truly frontier areas, and in village after village in the Balurghat area and in the hills around Balliguda men and women are being baptized and congregations established.

To the Glory of the Father

The pattern of life in the 1960s changes with kaleidoscopic complexity and challenge—our task under God is to maintain the old forms of service until they are complete, and to pioneer new work to the end that every tongue shall confess that Jesus Christ is Lord to the glory of the Father.

THE BAPTIST TIMES

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SERVING THE PEOPLE OF ANGOLA IN EXILE

After nearly two years the situation in Angola still causes concern to the Baptist Missionary Society and those who are aware of the true situation there. Jungle warfare still continues but despite its vast superiority in weapons and equipment, the Portuguese army has failed to eliminate Angolan national resistance. The population of the area of northern Angola where the B.M.S. once worked has been reduced almost to nothing and the number of refugees in the Lower Congo has grown throughout the year, 50,000 of them having crossed the frontier between May and October, a period during which the Portuguese army carried out a scorched earth policy.

To prayer and self-denial

The Society's Angolan field continues to call its supporters to prayer and self-denial. Of the 250,000 refugees now in the Lower Congo about three-fifths are in areas for which the Baptist Missionary Society and the Baptist Church of the Lower Congo Region are responsible. Of these some 10,000 have been connected with the Angolan Baptist churches. Many have made a notable contribution to the local church life. At one baptismal service 165 of the 180 candidates were from Angola. Deacons and evangelists from among the refugees have helped in the life of the church and, with little or no financial reward, given freely of their time and energy. In some areas lack of pastoral care or misunderstanding of local church rules has led to refugee Christians not being brought into the life of the church; the task of gathering them together remains an urgent one. The Congo churches nearest to the refugee areas have given continual assistance to their persecuted brethren. The Scripture Gift Mission and the Bible Society have been most generous in providing booklets and gospels, New Testaments and Bibles.

The physical needs of the refugees still remain enormous, and although, through their early labours, the first arrivals are now beginning to see a maturing crop of manioc the latest refugees have been utterly dependent on relief; relief provided almost wholly by Christian agencies like Church World Service and Inter-Church Aid. At the end of January last year the Red Cross terminated its own relief programme in spite of protests by those directly engaged in the task of distribution. They wished to discourage the development of that "refugee mentality" which can be



Rev. W. D. Grenfell baptizing a new Christian in Angola prior to March, 1961

as demoralizing as hunger itself. Yet there are still many refugees who would have died if it had not been for the help of our own missionaries; help which was provided through the Congo Protestant Relief Agency.

At Kibentele at the end of December the Rev. W. D. Grenfell was giving out 6,000 rations on each distributing day. Writing in December he said "Malnutrition is commonplace. In the dispensary here at Kibentele alone, five children died from this cause, in spite of all our efforts to save them."

Along with the work of food distribution goes the work of the

agricultural missionary, Mr. Ian Pitkethley. He shared first of all with the Rev. W. C. Fulbrook in the early relief programme and then went on to distribute seeds and gardening tools and later the chickens reared from day-old chicks sent out from America and the United Kingdom. By the end of the year 3,000 birds in all had been distributed. Mr. Pitkethley was then transferred to Kimpese where he is building up a poultry scheme.

Medical facilities in the Congo were already overstrained when the influx from Angola began. Early in the year Mrs. W. D. Grenfell, a trained nurse, joined her husband at Kibentele where she has been extremely busy ever since in the dispensary and maternity work. Miss E. N. Gill, another nurse, who is based likewise on Kibentele, since June has been associated with Dr. Rodger Shields in a fortnightly rota of visits to seven dispensaries in the most densely populated areas, including the Catholic hospital at Kimpangu on the frontier. Miss M. MacIntyre, who was appointed to the E.P.I., Kimpese in July, has found many opportunities of helping sick people.

Yet the majority of the Society's work among the refugees had been in the field of Christian education. The Rev. F. J. Grenfell played a notable part in establishing village primary schools prior to taking a furlough in July. The Rev. Charles Couldridge brought a building programme to a very successful conclusion towards the end of the year.

Counsel and encouragement

A team formed by Miss Edna Staple and Miss Jean Comber on the one hand and Miss Vera Harrison and Miss Phyllis Gilbert on the other paid regular visits to forty schools in the eastern and western sectors of the Society's area. These regular visits have brought counsel and encouragement to both teachers and pupils.

(continued on page 87)

THE GROWING CHURCH IN CONGO

THIS has not been an easy year for the churches in Congo, neither have our missionaries who work in those churches found it an easy year. There have been many difficulties, not least of all in regard to food supplies. But in spite of these many Congolese have been won to Christ, as the figures for baptisms and church membership testify.

The Central Council of Baptist Churches met for the first time outside Léopoldville, at Bolobo, under the able chairmanship of the Rev. Samuel Koli, known to many in this country. The draft Constitution of the Baptist Churches in Congo was accepted.

Desperate need

The life of the churches in many places has been affected by the desperate need of secondary and higher education. On their own initiative, the churches at Léopoldville and Thysville have begun their own fee-paying secondary schools and there is an eagerness for secondary schools at other centres where our missionaries work. Protestants in Congo are still aware, and sometimes resentful of the fact that, for a whole generation,



(Photo: D. H. M. Pearce)

Congolese queueing at Kimpese for anti-typhoid inoculations

secondary education was the prerogative of their Catholic compatriots.

In their eagerness for education many Congolese students have come to Europe or gone to America or Iron Curtain countries.

Work in Congo is divided into three church regions: the Baptist Church of the Lower River, the Baptist Church of the Middle River and the Baptist Church of the Upper River, with the Society's missionaries working in each area. Each area has its own Council; and that of the Lower River, meeting at Kibentele at the end of July, discussed many things appertaining to the life of the Church. In addition to routine business, its members were concerned about worship, morals and public witness.

Evangelistic opportunities

Ngombe Lutete (Wathen) is one of those stations where a great deal of energy has been put into the secondary school work and in spite of indiscipline in the school there have been evangelistic opportunities. The

church people at Wathen are beginning to gather materials for the construction of a new church. Bricks are being made and stones for the foundations carried from the nearby river.

"The pastor is a good preacher and a good administrator. The church holding 700 people was full, and the service conducted with great dignity," wrote a visitor to Thysville, where the church membership now stands at 2,434. There were 176 baptisms during the year.

Pastoral charge

One of the most interesting happenings in the Kibentele area was the appointment of Rev. W. C. Fulbrook to the pastoral charge of the church at Lukala.

Léopoldville, the capital of the Republic, now has a total population of nearly a million. Problems for evangelism and the outreach of the church are provided by the new suburbs and the shanty-towns. A total Baptist church membership of 4,258 is now reported—an increase of 1,500 over last year.

Some distance up the Congo river, at Bolobo, in the region of the Baptist Church of the Upper River, the church has suffered from tribal differences. A separatist church has been formed. Bolobo Hospital, housed in antiquated and dilapidated buildings, has been full to overflowing and the missionary staff have been under constant strain because of the number of patients with whom they have had to deal.

From Lukolela, a different sort of area, comes news of spiritual quickening in some of the villages. During the year there were 60 baptisms and the church membership is now 878.

Pimu and Upoto are now separately administered. At Pimu the work of the 76-bedded hospital has grown at an alarming rate and the average number of daily in-patients is 136. Also from the same area comes news of a large primary school programme, where twelve primary schools have a registration of about 1,000 children.

Nearly £7,000 was the amount which the churches at Bandu, Lingungu and Yalikina contributed for their work. During the year there have been 1,500 converts.

For the second year in succession Yakusu has been staffed on the missionary side by medical missionaries only. In September a series of courses began and sixty-eight students—the largest number yet—were registered for them.

Missionaries in Stanleyville, the largest city in the Upper River region, have had a tremendous opportunity of teaching scripture in the government schools. A new branch bookshop of LECO has been established.

The good work of the École Grenfell, Yalembe, has continued and the secondary school has been built up under difficulties.

There is no doubt that, in spite of difficulties in political and economic spheres, the Church of Christ in Congo continues to grow. Congo today needs men and women committed to the Master to serve in schools, in specialist teaching posts, and in other ways to be "helpers in Christ Jesus" to that growing Church.



(Photo: H. B. Kennedy)

A workmen's village at Pimu

Serving the People of Angola in Exile

(continued from page 85)

Through them contact has been maintained with individuals, families and villages and fresh opportunities for pastoral care and evangelism have been provided.

Yet education, of course, cannot stop at primary level. A secondary school has been opened at Sona Bata founded by the American Baptists and twenty boys and three girls from Angola are under instruction there. Former Calambata students are also under instruction at the Bible School at Kinkonzi and two have now entered the two-year theological course at E.P.I. João Macondécua of Quibocolo is now

in this country studying at Spurgeon's College. Plans are also under way for the establishment of a vocational school. It is hoped that in this there will be facilities for training boys with some knowledge of trades like carpentry and bricklaying.

News from San Salvador

Occasional news from the former B.M.S. station of San Salvador reveals that a remnant of believers remains faithful to its Lord and Christians meet regularly round His table and that new converts have been won. In the bush and

forest areas, refugees continue the regular reading of God's Word and meet together in prayer. B.M.S. colleagues remaining in Luanda have rendered faithful and honourable service in very difficult circumstances.

P R A Y
For the early
clearance of
the deficit of
£23,617

SOWING THE GOSPEL SEED



(Photo: A. S. Clement)

Boys at play in a Santal village in West Bengal.

BEGINNING with Carey and his friends, B.M.S. missionaries have been sowing the Gospel seed in India for 170 years, with the varying results foretold by Our Lord in His parable of the Sower. Some seed has fallen by the wayside, some on stony ground, some among thorns. Some people who showed signs of wishing to accept Christ as Saviour have been snatched back into the Hindu fold. Some who at first received the word with joy have, in time of temptation, fallen away. Love of comfort, ease and pleasure have choked the budding life of some who were new in the faith, and there has been little fruit. But we may give thanks to God that in the report for 1962/3, as indeed in all earlier reports, we also read of seed falling on good ground—"they which, in an honest and good heart, having heard the word, keep it and bring forth fruit with patience."

Those who read the report with care will detect indications of further progress to come, the promise of stronger

churches with a greater interest in evangelism, a movement towards self-support, a desire for a better-trained ministry and a recognition of the parts women, laymen and young people will play in the further extension of God's Kingdom.

New missionaries needed

There have been times in the past when the Society has had more missionaries working in India than at present. The reduction has been due partly to retrenchment in years with heavy deficits, but also partly to the growing number of Indian colleagues qualified to undertake work formerly done by missionaries. The names of some of these national colleagues are to be found in the report, which however also stresses the need for missionary reinforcements. India is calling for 25 new missionaries.

The report encourages us with the frequent mention of baptisms. We have come to expect

every year more than 1,000 baptisms in Orissa and a similar number in the Mizo District, and again we are not disappointed; but apart from these two areas the numbers are not great.

We remember that the B.M.S. does not work alone in India; other societies share in the work, but even so the unfinished task is exceedingly formidable. The population of the country is now estimated at nearly 450 mil-

By H. W.

Associate Foreign

lions, and it is increasing at the rate of over 10 millions a year. How can anyone dare to say that the day of missionary societies is over, when throughout the



(Photo: A. S. Clement)

A village teacher and his family at Chaprauli in the Baraut area of North India.

ED IN INDIA

world there are probably four times as many Hindus, Moham-medans and Buddhists as there were when William Carey wrote his *Enquiry*? If a determined effort to win the unevangelized millions is to be made, re-inforcements must be found.

Wisely, therefore, emphasis is being laid on training for the Indian ministry. While Seram-pore College continues its unique work of preparing students from

CARTER

ecretary for Asia

all over India and beyond its borders for divinity degrees, training of lower grades is carried on in other places. In Cuttack the theological school will in July 1963 be up-graded to L.Th. standard. So in a few years the ministry should be strengthened by the addition of well-trained young men, eager to build up the Church and to proclaim the Gospel of Christ to their fellow countrymen.

Three needs

One of our missionaries who has had experience of two localities in North India this year finds the three same needs in both places:

1. Attractive, reasonably priced Christian literature.
2. Capable, willing and respected lay leaders.
3. Strict vigilance against admitting evil into the Church.

Any who wonder at the inclusion of the third of these



(Photo: N. B. McVicar)

A street scene in Budh Gaya.

needs would understand if they had seen a play entitled *The Gates of Hell*, which showed clearly that Satan does his most effective work within the Church itself. Those who are interested enough to inquire seriously about the Christian faith are often repelled by the un-Christlikeness of self-complacent church members. In the play, therefore, having gained entrance into a church in the guise of the caretaker, Satan from this position of vantage fanned every bit of envy, slander, pride and unfriendliness among the members until the witness of the church was rendered completely ineffective. The play, in which right did prevail in the end, was primarily concerned with the situation in this country; it seems that it applies to India also.

Since so many people of other nationalities now live in our midst, we here should take the more care to keep Satan out of our churches. If the gates of hell do not prevail here, the hands of those who labour overseas will be strengthened in their struggle against the same adversary.

Where the Gospel message

meets with most success, there Satan strikes, and it is not surprising that the Mizo Church, in spite of its still increasing membership, its generous giving, and its sustained evangelistic effort among neighbouring tribes, should be meeting some difficulties.

In the Simla Hills and the Monghyr areas of North India there is promise of new opportunities of evangelism.

The 113 churches in the Kond Hills District Union have increased to 133 during the year, and in another of the more responsive areas, West Utkal, last year's downward trend in the number of baptisms has happily been reversed.

(continued on page 91)



The vaccination of a child in the Kond Hills.

PROCLAIMING THE LIVING WORD IN MUSLIM EAST PAKISTAN

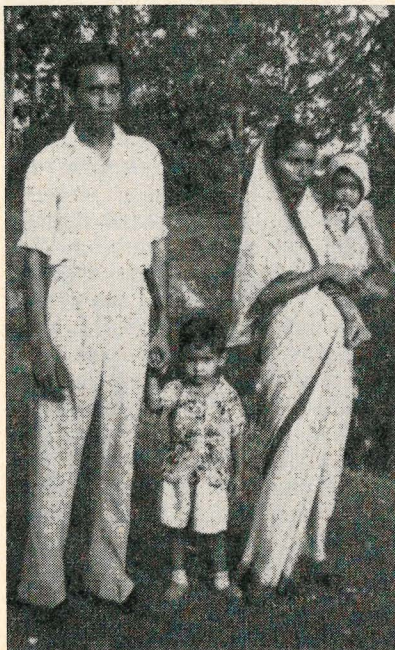
THERE is a Baptist community of nearly 14,000 in East Pakistan. This year the churches there have gradually been recovering from the effects of a most difficult period mainly due to the major climatic catastrophes which have affected the land in the last few years. Members of the churches are stirring themselves for renewed effort to win their fellow-countrymen for Christ. But their task is not easy, as the Christian community of East Pakistan is largely drawn from the humbler ranks of Hinduism and very few of its members know how to present the Gospel in terms intelligible to their Muslim neighbours.

Encouraging news

From Dacca comes encouraging news about the plans which are now well advanced for the new theological school. The staff of this will include the Rev. R. N. Baroi, formerly secretary of the Baptist Union of Pakistan, Miss I. G. West, the B.M.S. expert in Islamics, and the Rev. A. A. Somerville. This new theological school will help to provide training for future ministers for the churches of East Pakistan, thus meeting a long-felt need. Other work in Dacca has centred on the Christian nurses in the hospitals and the visitation of Christian homes in the city.

Our B.M.S. Field Secretary in East Pakistan, the Rev. Gordon Soddy, is based on Chittagong but spends much of his time in visiting and encouraging both missionaries and churches. Mrs. Soddy also has many interests which concern the whole Christian life and witness of the churches since she has twin responsibilities for the Literature

Committee of the Baptist Union of Pakistan and the Literature Committee of the East Pakistan Christian Council. She is much concerned with the production, sale and distribution of Christian books and with the encouragement of writing and translation for this purpose.



Sri Prakash Howladar, Junior High School headmaster, with his family at Chandraghona

From the largest district in East Pakistan, that is the Bakarganj-Faridpur district which includes the district centre of Barisal, there is news that the churches are still feeling the effects of the cyclone. Encouragement may, however, be drawn from the fact that there are nine new organized congregations and the number of the communicant members and of the Christian community shows a slight increase. An experimental week of Bible classes at one place was well

attended and considered very worth while. There have been increased sales of a small edition of the New Testament with the Psalms, convenient for carrying around.

From Dinajpur the Rev. B. R. Halder reports that he has had much difficulty in sifting the motives with which inquirers, both Muslims and Hindus, make their approach. There are so many who come really seeking a post, a scholarship, or perhaps even a wife, rather than the living Saviour. He speaks, too, of efforts to make the village churches more self-supporting. Women's work in Dinajpur has been dogged by two hindrances that are in themselves not unconnected; the long distances between the villages and illiteracy. The women who learn to read need frequent practice otherwise they soon forget the art.

Starvation and self-support

Rangpur district suffers more than most from the effects of the Pakistan climate. Some villages, for the third year in succession, were unable to transplant their winter rice crop for lack of rain, other villages not far away have suffered from the effects of a flood. The result of this can be imagined. People who already live on the border line of starvation are now, in fact, starving. The Relief and Rehabilitation Committee of the East Pakistan Christian Council has come to the assistance of the churches in the area with clothing, loans of seed, rice and so on. Yet, in spite of these difficulties, as in other districts, the matter of self-support was kept before the churches and various means adopted for increasing their giv-

ing. In the area there have been thirty-eight baptisms, twelve of which were from the non-Christian community. Plans are well in advance for the building of a worker's house in the village of Chattra, where the District Union assembly was held this year and in the neighbourhood of which there are prospects of a considerable response to the Gospel message.

"Self-support" was the theme of the activities of the churches in the Khulna district. This has led to the appointment of a finance committee to investigate the possibilities of increasing the giving of the churches. While, however, some churches give cause for rejoicing, a few have had to be disciplined and one has ceased to function as a worshipping congregation.

The work of the Agricultural and Village Uplift Centre has continued to be successful. Students who have been trained there and have now qualified have taken up responsible posts in different parts of East Pakistan. This year one has started a splendid work in the Leper Colony at Chandraghona, another has gone to the Barisal district and another to Narayanjanj. Ten new students have been admitted for training which consists of one hour's theoretical and eight hours' practical work daily. The fields of the centre and the nine acres of riverside land provide plenty of opportunity for experience in the growing of rice, bananas and winter crops and the rearing of cattle, goats, pedigree ducks and chickens. Mr. Stockley has held conferences in many towns of East Pakistan and Mrs. Stockley has continued her much-appreciated medical work.

The changes at Rangamati in the Chittagong Hill Tracts which have been brought about by the hydro-electric scheme are still taking shape and there have been one or two unexpected develop-



(Photo: S. M. Le Quesne)

A Christian leader in the Dinajpur area of East Pakistan

ments. The old town is disappearing but instead of a new district headquarters springing up elsewhere, as was thought likely, a new Rangamati is growing up near the motor-road to Chittagong. There are now fewer hill people and more Muslims to be seen. This points to the urgent need for a worker well-trained in Islamics.

Successful efforts have been made to keep in touch with Christians displaced by the new lake and there are prospects of rewarding work in the district.

The work of the hospital at Chandraghona has continued. On the medical side Dr. Michael Flowers is looking forward to being of much greater use now that he has completed his language study and Dr. S. M. Chowdhury has come to this country for further study. Unfortunately the business manager whom the hospital was expecting has not been able to sail because of ill-health, but help with the hospital accounts has been willingly given by another of our missionaries.

The B.M.S. now has forty-four missionaries serving in East Pakistan and is making for the next year an annual contribution of nearly £18,000 for the work of the churches.

Sowing The Gospel Seed

In India (continued from page 89)

The report reminds us that in the predominantly Santali district around Balurghat in West Bengal, the number of churches has more than doubled since the partition of India and Pakistan in 1947.

The worth of our four hospitals in India is recognized by the State Governments in whose territories they are, and the willingness of the Governments to give grants and their obvious desire for our co-operation show that in our hospitals is a spirit of service they covet for their own.

In schools, colleges and hostels, in Sunday schools, summer schools and short courses, contact is made with thousands of young people, Christian and non-Christian. It is difficult to imagine how there can be any permanence in our gains for the Kingdom unless educational work in some form or other continues.

So from the Indian field this year come stories some of which evoke rejoicing, some sadness; some tell of hope deferred, others of hopes realized. Those to whom the B.M.S. is "the beloved Society" will understand from this year's report something of the problems, the disappointments, the encouragements and the joys of the labourers whom God has sent forth into His Indian harvest.

Changes in Headquarters' Staff

(continued from page 94)

Watford, and Sunday school superintendent. He hopes to begin at the Mission House in the autumn. Group Captain Miller has high technical qualifications in photography and engineering.

A son of the manse, he knows well our churches and welcomes the opportunity for full-time service for them and for the Lord Jesus Christ.

WITNESSING CHURCHES IN CEYLON

The general situation in Ceylon has changed very little from last year: the educational system is still being taken more and more into the control of the government, strict measures have been taken to restrict imports in order to conserve foreign exchange and heavy taxation imposed to increase revenue. The cost of living has increased and unemployment has risen. In some quarters there is evidently the intention to remove all traces of former preferential treatment or privilege for the Christians. While some measures have not been accepted, it is, however, a fact that Christian students are finding great difficulty in obtaining admission to a teacher training colony at Peradeniya (formerly a Christian Institute and now taken over by the Department of Education). They are also finding difficulty in obtaining posts in schools where the rule is that teachers are appointed in proportion to the number of pupils according to religion.

Financial difficulties

The financial difficulties in the country are inevitably reflected in the life of the churches, many of which are having a struggle to maintain the level of income. And as for money for special objects such as the Ter-Jubilee Fund, with which it was hoped to clear the deficit and build a worthy central memorial hall to include offices for the Sri Lanka Baptist Sangamaya (the Ceylon Baptist Union), this was very hard to raise.

Against this background of adaptation to a very new situation, the Church has continued its life and witness and is beginning to realize that in this situation are many new opportunities for Christian evangelism. This year much attention has been given to the training of lay preachers and several men have been accepted for the new Order of Honorary Lay Pastors. Preparations are well in hand for the open-



(Photo: A. S. Clement)

A village of potters, South Ceylon

ing in July 1963 of the new theological college of Lanka.

In Colombo the young people of the Cinnamon Gardens Baptist Church have been experimenting with every kind of open air evangelism, notably using plays to introduce the Gospel message to large crowds. In the Sunday school splendid work has been done by a devoted staff, many of whom are day-school teachers, and the Christian Endeavour Society members have been very active in conducting open-air services, helping village groups, and in our project at Kekirawa. Fifteen have been baptized during the year and others are preparing for baptism.

Opportunities

The work at Kekirawa was slowed down at first by the furlough of the Rev. G. V. Prosser and later by the absence of his Sinhalese colleague, Rev. C. R. Pietersz, who is studying in the United States on a W.C.C. scholarship. But opportunities have occurred of successfully preparing students in a

government school for the G.C.E. Ordinary Level examination in Religious Knowledge, of explaining the Gospel to Buddhists and of holding meetings and services in little villages.

Full of hope and faith

A report full of hope and faith comes from Ratnapura where the work has continued to prosper under the Rev. Vernon Edward. Inquirers have been many and there have been several baptisms of Tamil workers from the estates. A youth camp attended by sixteen young people, pastoral work among the girls of the Ferguson High School, conferences, radio work, preparation of Christian literature, all serve to confirm Rev. C. Grant in his view that opportunities for evangelism in the island of Ceylon are still innumerable.

At the same time he would stress that "missionary work is a conflict with the forces of darkness and needs to be waged with spiritual weapons of which the chief is prayer".

CHANGES IN HEADQUARTERS' STAFF

By A. S. CLEMENT

A NUMBER of significant changes have recently taken place in the staff at the Mission House.

On 1 April, Rev. G. P. R. Prosser, M.A., became Assistant Secretary for Editorial Work.

In a sense this is a new post. Since 1947, when the Carey Press was united with the Kingsgate Press, the editorial work of the Society has been the responsibility of an Editor who was half-time B.M.S. and half-time Carey Kingsgate Press Ltd. Previous to that the Editor or Editorial Secretary had responsibility for the Carey Press.

When Rev. A. S. Clement became Home Secretary the Carey Kingsgate Press Ltd. decided to appoint Rev. Alec Gilmore, M.A., B.D., its Editor on a part-time basis, together with his work as minister of the West Worthing Church. Mr. Prosser will therefore be responsible for the Society's literature alone. He will, of course, edit the Society's magazines.

Since September he has been in charge of the Editorial Department and has more than proved his ability to do the work

effectively. He brings to his task great gifts and considerable experience. At Oxford he graduated with honours in History and Divinity, reading for the latter degree as a student of Regent's Park College. He served for four and a half years in North India until ill-health closed for him the door to further service overseas. For three years he has worked in the Editorial Department—latterly as Assistant to the Editor, and has gained a sound knowledge of the techniques of journalism, magazine production and publicity.



Dr. C. C. Chesterman

Dr. Clement C. Chesterman, O.B.E., F.R.C.P., retired at the Annual Assembly from his post as Medical Officer. Much was said and written about him in 1947 when, as a result of the reorganization of the administration of the B.M.S., he ceased to be Medical Secretary, one of the four principal Secretaries of the Society.

One of the most distinguished men ever to serve the B.M.S., he made an invaluable contribution to medical missions



Dr. J. Burton

at Yakusu, his researches into the causes of certain tropical diseases rightly earning for him a high reputation indeed in tropical medicine circles in Britain and Belgium. This reputation was further enhanced during his period as Medical Secretary when he had overall responsibility for the Society's medical work in India, China and Africa.

As Medical Officer he has cared for the health of our missionaries and advised the Society on health matters. His high standing in his profession has enabled him to secure the best advice and help and care. His work with the Society was part-time. In addition he has served as Lecturer in Tropical Diseases at Middlesex Hospital Medical School and Examiner in Tropical Medicine to the Universities of London and Liverpool. He practises as a Consultant in Tropical Medicine in the National Health Service and privately. He lectures in tropical hygiene to the London University Institute of Education. He is Vice-President of the Royal

(continued overleaf)



Rev. G. P. R. Prosser

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.

DURING the next three months the tempo of activities in many churches will be slowing down. Plans will be made for summer activities: garden parties, outings and holidays. We hope, however, that the urgent and pressing needs of the Society will be remembered.

The financial situation is really critical. Last year ended with a substantial deficit. This was not because the churches had fallen far short of the previous year with its record giving. It was because less money was available from legacies and no money available from land sales. The situation would have been worse had it not been possible to use the considerable profits of the Baptist Mission Press.

Now we cannot be sure that the profits of the Press will continue to be high. Nor can we expect always to receive great amounts in legacies, though the new method of dealing with them helps to spread their effect more evenly through the years. We know that it is unlikely that ever again we shall receive large amounts for sales of land because most land and property overseas has been transferred to overseas churches and any surplus land has already been disposed of.

The immediate task is to get rid of the deficit. By 2 October we hope it will be completely cleared away. But this will require ready response on the part of all our friends and great efforts in putting the claims of the work to our people.

We must clear the deficit quickly so that we can address ourselves to the even more important task of raising the amount required for the current year. Disregarding other sources

of income, we need from our supporting churches at least £348,552. From Scotland we hope for £28,838, from England, £287,272, and from Wales, £32,442.

It is difficult, I know, to realize the significance of these figures. What is required is an increase of at least twenty-five per cent on the giving of last year.

The total required by the Society is not great when viewed in the light of the resources of our people. It works out at an average of about 23s. per member. Many of our supporters, some with very little of this world's goods, give considerably more than that each year. And obviously, therefore, very many give very much less!

Compared with what the churches together spend maintaining their own properties and continuing their work and witness and supporting causes at home it is a small amount indeed. The question is not: "Are you not asking too much?" but rather: "Are you asking enough?"

Very much depends upon our being able rapidly to clear the deficit and to meet the commitments of the present year. In India, Pakistan, Ceylon, Africa, the West Indies, South America, Nepal and Hong Kong there are those who are depending upon us. In faith they are serving us. In faith in us they have embarked on projects for the furtherance of the Gospel and the building up of the churches. We must not fail them!

A. S. Clement

Changes in Headquarters' Staff

(continued from page 93)

Society of Tropical Medicine and Hygiene and an Honorary Member of the *Société Belge de Médecine Tropical*.

His keen interest in medical missions generally is evidenced in the offices he holds as Chairman of the Friends of Vellore, Chairman of the Albert Schweitzer Hospital Fund, President of the Medical Missions Association of London and a member of the Council of the Mission to Lepers.

In all this work he will be continuing and, though retiring from the post of Medical Officer, he will continue to participate in the Society's affairs as an Honorary Member.

With his retirement comes another change in administration. The work of Medical Officer has been linked with that of the organizer of medical appeals at home and adviser on medical policy and work. A new post has therefore been established of Medical Director. This has now been filled by Dr. James Burton, who began his duties on 1 May.

Dr. Burton began his missionary career with the R.B.M.U. In 1952 he was accepted by the B.M.S. and served at Ntondo until 1956 when his wife's ill-health compelled the family to leave the tropics. In private practice since then, he has been a tireless advocate of medical missions. He brings to his new responsibilities deep convictions regarding missionary obligation and great enthusiasm.

There is one position yet to be filled—that of Assistant Secretary for Audio-Visual Aids. The Society has been fortunate enough to secure the services of Group Captain Miller, a deacon of the Beechen Grove Church,

(concluded on page 91)



(Based on the Prayer Calendar)

Prayer is asked this month for the work of the Society in East Pakistan, a Muslim country where not more than two per cent of the population of over 52,000,000 are Christian. Baptist churches, which are the result of the blessing of God upon the labours of B.M.S. missionaries, are linked together for fellowship in the Baptist Union of Pakistan, which has its headquarters in Dacca.

One of the major problems facing the Christian community in East Pakistan is that of translating the Gospel into terms intelligible to Muslims. The majority of the members of the churches are from families which were originally converted from low caste Hinduism and this does not make their task any easier. Proclaiming the Christian Gospel in any Muslim land is not easy and East Pakistan is no exception. Converts from the Islamic faith are few in number and often subject to persecution.

The people of the Chittagong Hill Tracts are mainly villagers of various tribes each with its own language and culture. Eighty-five per cent of the hill people are illiterate.

The only B.M.S. mission hospital in the country is at Chandraghona. Two doctors and three missionary nursing sisters serve the hospital. There are approximately 200,000 lepers in East Pakistan. At Chandraghona the B.M.S. has a leprosarium where 120 patients are treated each year.

ACKNOWLEDGEMENTS

(To 10th April, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Miss A. Watters, £1; Anon., £20; Anon., Famine Relief, £1; Anon., £4; Anon., Famine Relief, £4 10s.; M.E.P., Famine Relief, 10s.; A Retired Missionary, £1; Anon., £5; "Extra", £1; Anon., £5; A Small Group of Women, For Hungry Children, £5; "In Memory" H.A.L., Blaenavon, £2 13s.; Anon., Agricultural Work, £2 10s.; M.D.C., £2; Anon., £1 6s. 7d.; A Friend, 5s.; Anon., £1; Anon., £5; Anon., £1; F.P., Famine Relief, £1; Anon., £2; Anon., £1; Anon., £4; "Rachel", £5;

A Friend in Scotland, £5; A.N. & J. Grant, 7s. 6d.; Anon., Refugee Work, £2 10s.; Anon., £1 10s.; Anon., £5; G.K., £21; O.A.P., 3s.; Anon., £1; Anon., £10; In Memory of a Staunch Baptist, Anon., £5; Anon., £2; Anon., £5; "A Friend in Scotland", £2 10s.; Anon., £150; E.L.J., Work in Brazil, £5; Anon., £2; Anon., £4; Anon., £10; Anon., £10; Anon., £10; Anon., £2; Anon., £10; Anon., Famine Relief, £4; Anon., £28; Mrs. M. A. Whaley, 15s.; Anon., Angola Relief, 10s.; Anon., Angola Relief, £1; O.A.P., £1.

Medical Fund: Anon., £5; M.S.G., £5; "Lois", £5.

Gift and Self Denial Week: Anon., 5s.

Legacies

The following legacies have been gratefully received in recent months:

March		£	s.	d.
12	Mrs. E. F. E. S. Coates	100	0	0
13	Miss L. D. Prophet	86	8	4
21	Mrs. M. McClure	100	0	0
21	Miss A. L. Bright (Medical)	1,581	4	2
28	Mrs. E. M. Lothian	899	10	8
28	Miss E. B. Macalpine (Medical)	50	0	0

MISSIONARY RECORD

Arrivals

- 19 March. Rev. R. C. and Mrs. Cowling, from Calcutta, India.
- 28 March. Rev. G. R. C. and Mrs. Allen and family, from Lukolela, Congo Republic.
- 29 March. Dr. and Mrs. S. F. Thomas, on a visit, from Udayagiri, India.
- 2 April. Rev. A. E. and Mrs. Page, from Ntondo, Congo Republic.
- 4 April. Rev. C. and Mrs. Gill, from Freetown, Sierra Leone.
- 6 April. Mrs. D. A. Rumbol and baby, from Upoto, Congo Republic; Rev. T. S. and Mrs. Howie, from Mussoorie, India.
- 8 April. Dr. (Miss) M. I. Dwyer of Palwal, for study; Miss D. M. Philcox, from Gaya; Rev. R. L. and Mrs. Morgan, from Delhi; Rev. P. R. and Mrs. Green and daughter, from Balurghat, India.

Departure

- 17 March. Mrs. A. B. Scott and daughter, for Brazil.

Births

- 14 February. To Rev. H. B. and Mrs. Saunders of Stanleyville, a daughter, Christine.
- 25 February. To Rev. G. R. and Mrs. Lee, of Colombo, Ceylon, a son, Richard George.
- 29 March. To Rev. R. F. and Mrs. Bottoms, of North India, at Barnsley, Yorks, a daughter, Cathleen Frances.

Death

- 10 March. Mrs. E. K. Thomas, at Eastbourne. India Mission (1896-1926).

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic Wespheon London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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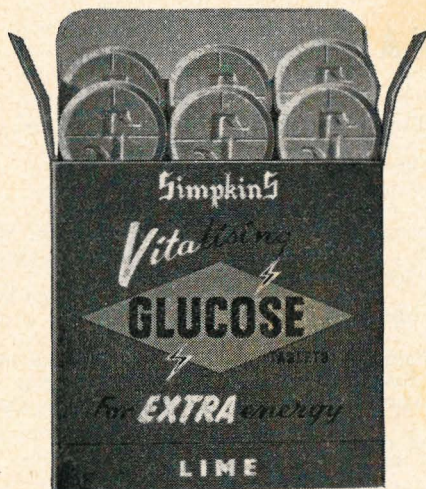
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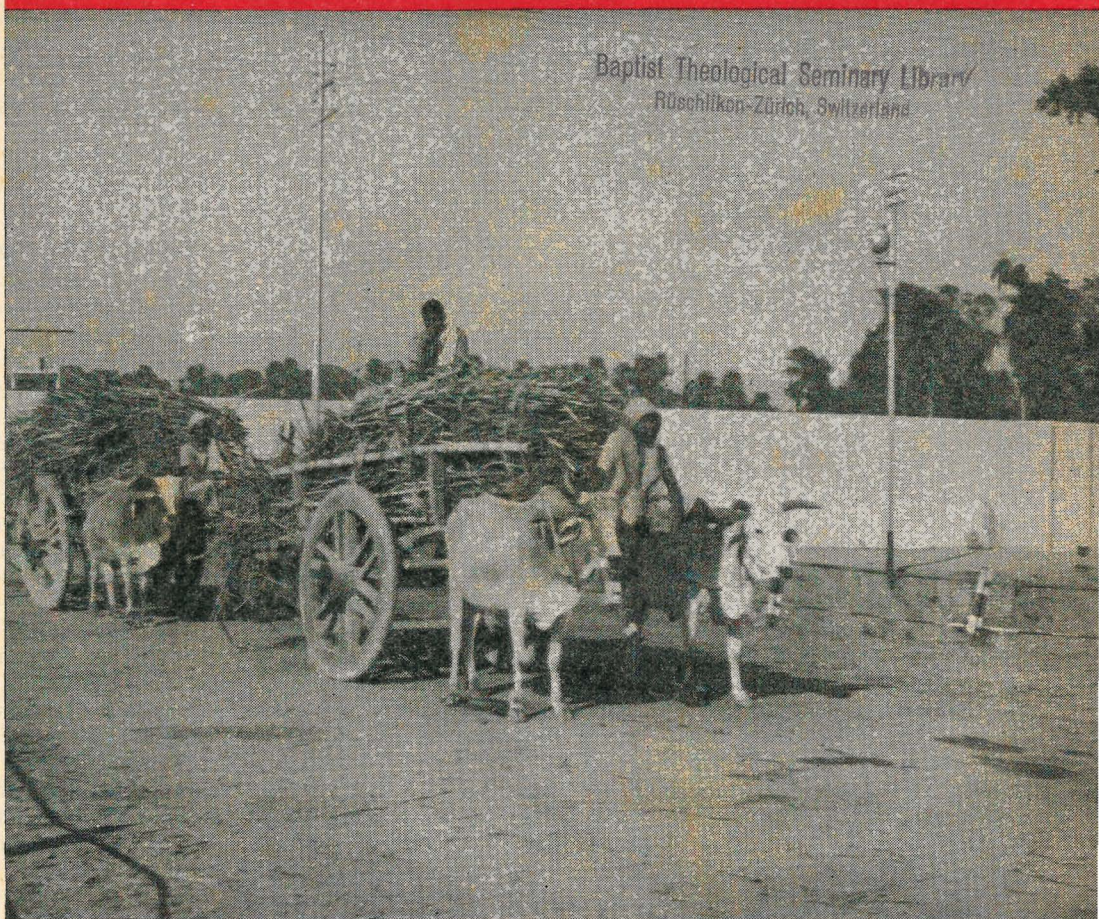
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Bullock carts carrying loads of freshly cut sugar-cane in North India

(Photo: A. S. Clem)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

HOW SHALL THEY HEAR WITHOUT A PREACHER?

SHE spoke quietly and all too briefly of the joy and thrill of being called to missionary service and allowed by God the privilege of such service. To her, after thirty years of service mainly in that area of the world now known as East Pakistan, a missionary's life had been a full and adventurous life.

She was being farewelled on her retirement from active service by the B.M.S. General Committee. What she said could be echoed by any one of the missionaries who have retired in recent years. Missionary service is the most satisfying kind of life; for it is a life that is following out God's call. Men and women are only truly happy when they are following in His will.

Deep concern

In the month following that Committee a retired India missionary died. She had lived in India for fifty years, seeing many changes and staying on long after the normal age of retirement, seeking to continue the work to which she had been called. Those of us who had the privilege of serving with her in North India know something of her attitude to that service. We can still remember her, at seventy, trudging along dusty earth roads to villages to proclaim the Gospel to village women. She had a deep love for the people of her adopted country; a love that led to a deep concern for them and which involved her in what many people would have considered sacrifices but which she herself counted as nothing for the sake of the cross of Jesus Christ.

Like others of our missionaries who have passed to their reward, she knew the deep and abiding joy of missionary service and the

peace which is found in doing God's will.

This editorial is intended neither to be a eulogy of retired missionaries, nor an obituary for deceased ones. Missionary service is a continuing contribution which the churches of this country may make to the life and witness of the churches of the world.

Recently, through their Council, the Baptist churches of India made clear their deep concern about the lack of candidates offering for missionary service in the sub-continent. The growth and autonomy of local churches seems to have been misunderstood in this country to the extent that some now think that missionaries are no longer needed. Nothing could be further from the truth. God's call to missionary service still sounds today as clearly and as urgently as in the days when those two missionaries, to whom reference has been made, answered their call.

Help in the Unfinished Task

The Council of Baptist Churches of Northern India has made it absolutely clear that, "The churches of India still need some of the best men and women from churches in the West to help them in their unfinished task."

It goes on to state, "The Church in India in many areas has grown self-centred and ignores the task of evangelism. Missionaries are needed to help revive the Church in these areas and to rekindle evangelistic fervour. For this reason the most essential qualification in missionaries coming to India is spiritual depth and fervour, with qualities of perseverance, humility and loving sympathy. . . . Although there is need of

missionaries for specialized training, missionaries should be adaptable and willing to fit into various roles."

The Council also states, "There are still large areas in India, where pioneering work is needed. Some of these areas are beyond the reach of the local church. . . . Here there is still an urgent need for well-qualified missionaries."

Elsewhere in this magazine there is reference to the Macedonian Call of Orissa. There the rate of advance of the Gospel is beginning to exceed the resources of the churches to cope with the situation.

Missionaries—urgently needed

In the area of the Baptist Union of North India and some parts of the area of the Baptist Union of Bengal the situation could not be more different. There seemingly static churches are growing smaller in proportion to the rising population. Yet, these dissimilar areas offer the challenge of doing God's work; these areas urgently need missionaries; these areas urgently need help.

The population of India is now about 440 million. It is increasing annually at the rate of ten million. Christians in India form about two per cent of the total population, with their greatest strength being in the south rather than in the north. The B.M.S. has been called to work in the north.

No one has ever suggested that missionary work is easy, nor that missionary vocation is one to be entered on without the most serious and prayerful consideration. The way of the missionary is often the way of following the Master along the path of endurance and suffering.

(continued on page 103)

“YES, MISS,”—

“NON, MADEMOISELLE”

By MARGARET STOCKWELL

WE have been hearing much lately of the desperate need for teachers in secondary schools in Congo. Have you ever wondered how the schools *there* compare with those *here*?

During my furlough I have had the opportunity of teaching again in this country, and I have realized afresh how much we all take for granted in our educational system that which would stupefy our Congolese scholars, and turn their black faces green with envy. It has certainly turned my pink face considerably pinker on hearing British teachers say that every Grammar School needs £1,000 to buy apparatus for modern Physics, when we in Congo teach science lacking most of the essentials necessary to make text-book theory come alive (when we have the text-books). Imagine too what a difference it makes to learning when one comes to school adequately clothed, and not feeling hungry because of the shortage and fearful prices of the food one hoped to buy for dinner.

Started after Independence

The *École Secondaire* at Wathen, in the Lower Congo, where I have been teaching, was one of two started in 1960, just after Independence, at the request of the Congolese Church. It is growing to completion, as we add a class each year by the comparatively simple process (for us) of turning out classes of the Primary School from the building we are taking over. I fear that it will be less simple soon, as the building will be full long before the school is complete, and the dormitories are already occupied to capacity; the



(Photo: Congopresse)

An aerial view of Léopoldville with the river port in the background

headache of accommodation is a common one in Congo, as at last the problem of providing a secondary education for the future leaders of the country is being tackled.

The Lower River Church is proud of the fact that we are now also offering a secondary education for girls, with first and second year girls' classes alongside the boys'. This is almost unique in Congo, where girls' education lags so far behind their brothers'. Although it is difficult for them to reach quite the same standard as the boys, it is proving very popular—with thirty-nine large teenagers packed into the first-year classroom. We hope that this will give us at last some trained women teachers, of a standard much higher than any we now have.

Teaching the same material

It has been strange to be teaching the same material to 13-year-olds in this country as to 17 or 18-year-old Congolese, and interesting to find that the former understand considerably

more quickly. But this is really hardly surprising, as they have the advantage of much better primary schooling, under infinitely better conditions, and do not have to cope with working in the perpetual heat of Congo, with homework done by the light of a hurricane lamp or a candle, the minimum of equipment, *and* of course, everything in French! (Could *you* discuss European History, or African flora and fauna, or square a hypotenuse in French?)

A family concern

Education is very much a family concern in Congo, and uncles, aunts, grandparents, elder brothers as well as the parents themselves, share in the financial responsibility of sending a young relation to a secondary school. The fees cover the cost of their food, money for which is given back to them each week, and of their text-books, of which they are very proud. The long distances mean that all our scholars are boarders, and in addition to their school work,



(Photo: Congopresse)

A physical training lesson in progress in a Congo mission school

they prepare all their own food, and do their own laundry and housework. Fortunately, this is something that all Congolese take for granted, and they are trained for it from early childhood, though occasionally we catch girls smuggling dishes of "luku" (manioc flour pudding), and their favourite "stink-fish", or beans in palm-oil, to boys who have won their favour!

The curriculum we follow is laid down in detail by the Ministry of Education, and is much the same as I have been following here, though it is inevitably rather lower in standard. Our third-year "students" (for it is difficult to call boys of 18 to 19 anything else) are struggling with Latin and Greek, in addition to English. Their French is really good, so that unidentifiable murmurs will correct the long-suffering staff's mistakes when, for example, they refer to a parallelogram as "she" instead

of "he"! They know the same exam fever as besets their English brethren, and a much greater abandon (either way) when they hear the results!

Congolese teenagers are receiving a better education than ever before. It is sad that many have not realized the responsibility which this privilege brings, so that the prevailing attitude is all too frequently one of pride, ingratitude and superiority over those whose sacrifices are making their education possible. Discipline is becoming increasingly a problem, owing to the inability of the students to realize what the discipline of learning means, and their readiness to strike when they do not get their own way (a problem unknown here!)

By now, you may be asking, "But what has this to do with missionary work?" I would answer that our new and expanding work of secondary education in Congo offers us perhaps the

greatest opportunity ever for evangelism and for deepening the understanding and commitment of those who have already made a profession of faith.

We receive some of our greatest moments of joy and inspiration from the response or discussion that may arise in a Scripture lesson; from a sincere prayer voiced by one of the boys at the Prayer Meeting, which is of help to us all; from a small but growing demand for Scripture Union notes; from the "Jeuni-pro" youth movement, where the students conduct their own Bible Study; and the new, growing meeting for girls held for the first time in French, with its devotional talks, Bible quizzes, and "chain prayers".

The doors are wide open in Congo today as the Church pleads for help, which as yet it is unable to provide for itself, in staffing our schools and so giving the *Christian* training which we realize is so necessary for the future leaders of this troubled land. Will you pray that we may be enabled to make full use of this God-given opportunity?

"The harvest is great but the labourers are few." "Is it nothing to you?"

Missionaries Still Desired by Congo Church

Congolese churches still need missionaries from overseas, says the Rev. Pierre Shaumba, general secretary of the Protestant Council in the Congo. But they also want to send out their own missionaries, he added, in his report to the annual meeting of the council in Stanleyville.

Speaking of the Congo government's relation to the various churches, he defended its neutrality and declared that "our government is constituted for everyone and we want it to be . . . without confessional bias."

The New B.M.S. Vice Chairman

AT the Annual Members' Meeting of the Society Rev. A. H. Kirkby, M.A., B.D., Ph.D., was elected B.M.S. Vice-chairman for 1963-64, with succession to the chair in the ensuing year.

Dr. Kirkby, minister of the Victoria Road Baptist Church, Leicester, is well known in that area for he takes a keen interest in B.M.S. and church affairs and also in civic affairs. He has served as a city councillor and is at present secretary of the Leicester District B.M.S. Auxiliary.

He has served on the B.M.S. General Committee since 1949 and is currently chairman of its Africa Sub-Committee. He brings a keen mind to bear on the affairs of the Society.

He was formerly minister at Hawick and educated at the Baptist Theological College at Glasgow, Edinburgh University and Mansfield College, Oxford. He held the Baptist Union Scholarship and his thesis for his doctorate was on Andrew Fuller, the first secretary of the B.M.S.



Himalayan School Plans for the Future

Members of the staff at the Mount Hermon School near Darjeeling, India, often look enraptured at the beauties of Kanchenjunga, the third highest mountain in the world.

Recently, however, their pleasure over the wonder of the spectacle has been tinged with anxiety.

"We are all conscious of what lies behind," says a report. "We try not to think too much of the recent bloodshed not too far away, of masses of Chinese paratroops training in Tibet 'just over the hill', of the ominous sounds of transport planes and of the notices left by the Chinese in Tibetan and English: 'We will come back'."

In spite of these anxieties, the Mount Hermon School authorities planned in faith for 1963. The latest report, written early in the year, told of a new block, including a science section, staff quarters and boys' dormitory, being half way to completion.

At that time, cancellations of scholars' bookings were arriving

daily. But a few bookings for new pupils were also being received from parents who had plucked up their courage.

Arrangements were being made for the staggered return of pupils after holidays. This was necessary because the transport authorities were still grappling with problems caused by military movements.

The Headmaster, the Rev. David S. Stewart, an Australian Baptist, and his staff of Australians, New Zealanders, Indians, Anglo-Indians and Britons were doing everything possible to inspire confidence in the future of the school.

Two English Baptists, who are on the school staff, are doing valuable work.

Duncan Wainwright is in charge of the kitchen. It was built to cater for 50. But it now has to produce meals for 350 on three different diets.

David Lloyd is establishing a farm and trying to produce enough milk, eggs and fresh vegetables to make the school independent of the local market.

A Distinguished and Beloved Missionary

Early this year a distinguished and beloved servant of the Baptist Missionary Society died. He was the Rev. William Daniel Reynolds who, born on 3 October, 1886, was accepted for service as a missionary in Congo in 1912. He began that service at Upoto where he served under the Rev. R. Lawson Forfeitt. His talents and abilities were soon recognized and he was appointed as Principal of the Kimpepe Institute for the Training of Pastors and Teachers, where, during service there from 1921-42, he prepared the way for its present development.

In the Memorial Resolution presented to the General Committee it was stated that "It would be hard to over-estimate his contribution to the training of the students entrusted to his care".

In 1942 he was unanimously appointed Congo Field Secretary, and in that post gave distinguished service, which was recognized both by the Belgian Government and our own, which appointed him a Member of the Order of the British Empire.

He had a deep pastoral concern for both the missionaries and the churches in which they served.

Officially retiring in 1952, he continued to serve the Society on deputation, and in 1956, at the request of the Bible Society, paid a short visit to Congo to undertake a linguistic survey of African languages.

In 1959, at the behest of the B.M.S., he again returned to Congo for a period as Field Secretary, when he saw the Congo field through a very difficult period.

He was an Honorary Member of the B.M.S. General Committee. He was a man who gave his whole life in missionary service and who looked for no reward save that of serving his Master.

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A WIDE OPEN DOOR IN ORISSA

By SADANAND PATRA

This challenging article was written by the Secretary of the Utkal Christian Church Central Council, which is responsible for Baptist work in Orissa.

THE first evangelist to Orissa was John Peter who was sent to Balasore in 1810 by the Serampore Mission. He had been provided with the Oriya New Testament and other Christian literature in Oriya, which had been prepared by Dr. Carey and his colleagues and printed on the press at Serampore. John Peter was undoubtedly a zealous preacher of the Gospel. He had the courage to distribute Christian literature even to the sepoys or soldiers of the East India Company. There is an interesting letter from John Peter to William Ward in which he tells how he was severely warned against distributing Christian literature among sepoys by military officers because as they said to him, "At present, we do not want good Christians but good soldiers".

Opposition and first fruits

This contradicts the view held by some that Christianity was carried to India and furthered by British rulers. Carey had to face worse opposition from his own countrymen in his endeavours to evangelize India. Bampton and Pegg, the first missionaries sent to Orissa, had also to face similar opposition. Under the auspices of the General Baptist Mission and at the recommendation of the Serampore Mission they arrived at Cuttack, the capital of Orissa, in 1822. In spite of their indefatigable labours, they did not see the first fruits of their toil until Erun, the Telugu weaver of Berhampur, and Gaugadhar Saraugi, of Cuttack, the Brahmin disciple of the Hindu hermit Sundara, were baptized in December 1827 and March 1828 respectively.

On the day Gaugadhar was baptized in the River Mahardi there was a great commotion in Cuttack. After his baptism he was confronted by the enraged public, but Gaugadhar made a bold defence and accounted for the hope that was in him.

Steady growth

Since then the Baptist Church in Orissa has steadily grown and has at present spread in seven out of the thirteen districts of Orissa where there are now 323 churches under the Utkal Christian Church Central Council (U.C.C.C.C.). The spread has been rapid and extensive in the districts of Balangir and Kond Hills where the first baptisms took place only in 1893 and 1914 respectively.

This does not mean that all the older churches are static and inactive. The church in Berhampur has taken the lead in the work of the Ganjam District Church Union. It is active in taking the Gospel to the non-Christians of the town, the reports of the response among whom are very encouraging.

Cuttack has the best leadership and is taking interest in bringing the Gospel to the Telugus of the town and also in evangelizing the areas of Machkuta and Khamar through the Cuttack District Church Union.

Attention has recently been drawn to quite an extensive area in West Ganjam where new attempts have been made to evangelize. It is situated to the north of the churches associated with the Canadian Baptist Mission in Southern Ganjam, to the west of the present church of the Ganjam District Church Union,

and to the south of the field of the Kond Hills District Church Union. A committee representing the above bodies and the Utkal Christian Church Central Council has been formed to work in this area.

The recent reports of the progress are interesting. Members from fourteen families of the Savara tribes living in this area have been baptized. In spite of severe persecution from their own kinsmen for having renounced their old faith, they have been firm in their belief. Work among the Savara tribe is a new venture of the U.C.C.C.C. When a Savara church is organized it will be the fifth language group among the churches of the Utkal Christian Church Central Council, the others having been formed from Christians who speak Oriya (the main language of Orissa), Mundari, Kui and Telugu.

Macedonian call

The vision of St. Paul at Troas of the call from Macedonia—"Come over to Macedonia and help us" (Acts 16:9) has been literally true of certain areas in Orissa, more particularly in the Balangir and Kond Hills districts. It is reported that in southern Kond Hills there are now about 2,000 from the Kui community who are being prepared to be baptized.

A significant fact in the recent growth of the church in the Kond Hills is that formerly the members of the section of the Kui people known as "Domanga" were mostly responsive to the Gospel, and the Kui section who were comparatively less inclined to accept

anything new, and have a sense of superiority in grade to the "Domanga" were slow to embrace the new faith. But the present converts from southern Kond Hills are entirely from the Kui section. The work of the Holy Spirit is mysterious! This sudden and extensive growth is a challenge to both the Kond Hills District Church Union and the U.C.C.C.C.

The work of evangelization in western Orissa in the districts of Balangir, Sambalpur and Sonapur has grown to such an extent that three branch unions had to be formed to share the responsibility. The partnership of the United Christian Missionary Society in the work of the growing areas in the Kond Hills and West Utkal was much needed. The work among the Munda community in Sambal-

pur is also very interesting. It is growing slowly.

What St. Paul had said of Ephesus is true of the present situation in Orissa—"A great door and effectual is opened to me and there are many adversaries" (I Cor. 16:9).

The following facts need to be noted in regard to the situation of the churches in Orissa.

(1) The Church in Orissa is growing. The larger the family the heavier is the responsibility; so the responsibility of the church bodies affected is becoming greater and more complicated. Jesus said, "I must work the works of Him who sent Me while it is day; night comes when no man can work" (John 9:4). If we neglect taking advantage of the open door of opportunity, we may regret it later.

(2) This requires the

strengthening of ministerial and lay leadership in the churches. It is encouraging to note that indigenous church leadership has increased in the younger churches of Sambalpur, Balangir and the Kond Hills. Many of the responsible positions in the church bodies are held by the members of their own churches. Ministers holding such responsible positions are the ex-students of the Cuttack Theological College, which is being up-graded now to train for the Serampore L.Th. diploma and may provide better-trained ministers in greater numbers for these areas.

(3) As literacy is growing in these churches, we shall require not only better-trained ministers but also good Christian literature.

Finally, the growth of the Church in Orissa is in no wise a matter regarded with complacency within the Church. The Christian population in Orissa, including the Roman Catholics, is only a little more than one per cent of the total population. There are many areas where the Gospel has not yet been preached. So, let us pray that the Church in Orissa may be so filled with the love of God revealed in Jesus Christ that it will say "the love of Christ constraineth us" (II Cor. 5:14).

"Woe unto me if I do not preach the Gospel" (I Cor. 9:16).

How Shall They Hear without A Preacher?

(continued from page 98)

Yet to answer Paul's great challenge in Romans 10 v. 14: "How shall they hear without a preacher?" is to take the first step in entering a vocation that can be one of the most satisfying, joyous and fulfilling.

The churches of India have issued that great challenge. This unfinished task is Christ's. Dare we pass it by without response?

G. P. R. PROSSER



(Photo: Bruce Henry)

A mission Land Rover being taken across the great river Mahanadi in Orissa by a ferry



(Photo: A. R. Taylor)

Mr. Joynath Baroi, the Supervisor of the Chandraghona Leper Home Hospital, with his wife and family

FULL AND TH AT BA

For months, the church leaders at Bandu, in the Republic of Congo, had been preparing for the Ordination of a new evangelist to join in growing missionary work in camps built around a palm oil producing centre of Elisabetha.

They invited Dr. John Carrington, of the Grenfell School at Yalemba, and his Dutch colleague, Rev. Jan Van der Veen, to take part in the service.

Bandu is about fifteen miles from Yalemba and on the opposite side of the river. The Bandu Church is the centre of work in a score of smaller places, each with a resident teacher.

Crowds of church people went to Bandu for the Sunday fixed for the Ordination. They mostly arrived on the Saturday and set up camps.

The beating of the drum at 6 a.m. called the crowds to a long series of services.

First, there were 53 baptisms. The candidates walked in procession to the river where the baptisms were administered by Pastor Henry Baito, leader of the Bandu Church, two other local evangelists and Rev. Jan Van der Veen.

Breakfast followed and more

FILM ABOUT THE HUNGRY MILLIONS

The Freedom from Hunger Campaign is now in its second year and church members are becoming more and more aware of their responsibility to those who always live on the verge of starvation.

"Hunger" is the name of a film which the B.M.S. has recently acquired. This film gives a vivid and pictorial reminder that we live in a world of plenty where there is a hunger which plenty cannot cure—a hunger for both the bread that perishes and the Bread of Life.

In this film, which is in black and white, lasts thirty minutes and deals with the work of the Church World Service throughout the world, three missionaries of the B.M.S. are featured. Mr. David Stockley is shown in his work at the Agricultural and Village Uplift Centre at Khulna, East Pakistan; Mrs. Stockley is also shown as she helps villagers by her medical care. From Congo comes film of the work of Dr. David Wilson and the Orthopaedic section of the I.M.E., Kimpese.

Three copies of the film have been obtained by the Society and they are available on loan but are already in great demand. Applications for their use should be made

to the Visual Education Department, B.M.S., 93 Gloucester Place, London, W.1., giving as much notification as possible of the date for which the film is required.

Leaking Roofs and a Windfall

All the roofs of the Moorshead Memorial Christian Hospital at Udayagiri, Orissa, India, were leaking.

So, when the Board received a windfall of 100,000 rupees (about £7,600) it was not too difficult to decide on the first item of expenditure. Repairs to the buildings, the Board decided, would increase efficiency without increasing running costs.

The money was an outright gift from the State Government for the work the hospital has done in the area.

It will not all be spent on repairs. Some of it is being set aside for higher training of the senior staff and for village work.

MISSIONARY PAS

The Rev. Walter Fulbrook, the first Briton to become the minister of a church in the Congo Republic, has made a happy start on his new work at Lukala.

After serving the B.M.S. in Congo since 1945, he received a call from the General Council of the Lower River Baptist Church to change his role from missionary to pastor.

"Everything is going very happily in our ministry here at Lukala," he writes.

"The people are very friendly and welcome us into their homes. They confide in us and appreciate the times of prayer we have together.

"Our Sunday congregations are excellent and we need a much bigger chapel. Many people have to

RILLING DAY NDU

crowds came in time for the morning service. The church could not hold the congregation of about 800, so benches were arranged under bread-fruit trees. As the people assembled, choirs sang in Topoke, Lokele, Lingala, Lingelema and the language of the Baingi people among whom the first converts have recently been won.

Before the main service, including the Ordination, Pastor Baito conducted about 20 Infant Dedications.

Dr. Carrington conducted the Ordination and it was a thrilling moment for the congregation when one of their own men, John Bisinga, knelt for the laying on of hands by other evangelists while Rev. Jan Van der Veen read passages of Scripture.

A celebration of the Holy Communion followed.

Most of the people then returned to their homes, but some remained a while longer. The women had a dance. The men sang hymns. And the evangelists met to discuss business matters and to seek the help of the missionaries in getting more literature.

TOR AT WORK

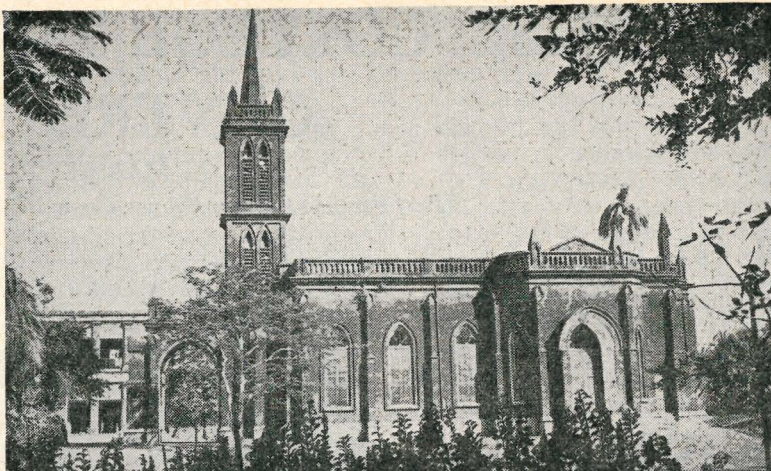
sit outside, especially when people come in from the district on Communion Sunday.

"I find it a joy and inspiration to preach here for the folk are so ready to listen.

"Being a minister, rather than a missionary running a station, I have more time to get to know people and to prepare my sermons. All the preaching has to be done in Kikongo.

"When I go to school in the morning to teach Scripture to the top classes, lots of people call out to me. I am amazed that so many greet me—many as yet unknown to me by name.

"Congo is a country where many people love and serve the Lord."



(Photo: A. S. Clement)

The Baptist Church at Barisal, East Pakistan

WOMEN'S WORLD DAY OF PRAYER AT THYSVILLE

A small group of women were huddled together in the church, poring over papers and whispering one to the other. It was the afternoon when the women meet together for worship, but today there was a difference. The early arrivals were those who had been selected to take a leading part in the Service held for the Women's World Day of Prayer, at the Thysville Church, Lower Congo.

Several afternoons had been given to rehearsal as these women were selected largely from the reading class. For some it was their first attempt to read in public, so it was a big event. As each afternoon they had become more fluent in their reading, so they became more at ease.

Now the day was here, and there in the church they were taking the opportunity of a last-minute rehearsal. The hands of the clock crept on to 3 p.m. and gradually the other women began to arrive. Reverently, those taking part took their places and we were ready to begin.

The theme "More than conquerors" was very apt for the women of Congo. Today many of them are lacking food and most of our so-called necessities of life.

Thieving is so common that no one knows when his last few possessions will be taken from him. Even the crops sown by the hard-working women are often reaped and sold by robbers. How desperately they need to overcome their many trials and problems. What an opportunity for the gospel—that Christ is more than sufficient. Through Him we can be more than conquerors.

The women read their parts in sure convincing tones. It was thrilling to hear one woman who is undergoing severe persecution in her home, give thanks to God who giveth us the victory.

The prayers of other women in the congregation were an excellent indication of their understanding of the message. A wonderful spirit prevailed.

As at the close of the service we sang together "Blest be the tie that binds . . ." we felt at one with women all over the world who were at prayer. Each woman was deeply conscious that the love of God knows no bounds. Whether black or white, rich or poor, educated or illiterate, we are all one in Him and through Him more than conquerors.

GWEN KENNETT

BAPTIST COLLEGE IN STRATEGIC CENTRE

By F. A. MARSH

(Past President of the Baptist Union of Australia)

LAST year it was my privilege to give the address at what is known as "Chapel" at the Hong Kong Baptist College. This is a fifty-minute session conducted twice each week at which attendance by all students is expected. The address, designed to assist the students in their understanding of the Christian faith, usually occupies about 25 to 30 minutes of this time. As I faced that audience of post-secondary students, plus members of the Faculty, I was deeply impressed by a sense of rich opportunity. I had previously ascertained that of the 850 students present 40 per cent were already Christian, 25 per cent were refugees, and 10 per cent had come out of China during the last year. It was encouraging to learn that there was no need for the speaker to be interpreted as students must attain a fairly high standard in English to gain entrance to the College.

Close attention

It was obvious that the Chapel service was not regarded by the students as a discipline to be endured for the address was followed with close attention by the whole audience. The occasion seemed to me to be significant of the strategic position which the College occupies in the world Christian enterprise.

Hong Kong is the natural centre of that area of South-East Asia which has become the home of 20 million Chinese who live outside of metropolitan China. These people are a vigorous, capable and rapidly increasing community calculated



(Photo: Hong Kong Government Information Service)

Hong Kong. Resettlement cottages built and donated to deserving families by welfare relief agencies

to play an important part in the shape of things to come in that region. The Baptist College of Hong Kong presents to Baptists throughout the world an opportunity to make an important contribution to the training in a Christian environment of future leaders of this community.

That statement may excite questions in the minds of Baptists in some parts of the world as to how they come in on this. An explanation, therefore, of the origin and development of the College may be helpful.

Baptist churches multiplying

One effect of the Communist takeover in China in 1949 was a considerable step-up of the number of Baptist — American, Southern and English—missionaries in Hong Kong. In the period since, Baptist churches

have so multiplied in the colony that, today, there are 22 with 28 mission branches. These churches, whether Cantonese, Swatow, Mandarin or English-speaking, co-operate well in the Hong Kong Baptist Churches Association.

Rapid growth

In 1956, encouraged by the generosity of the Southern Baptist Foreign Mission Board, the Association commenced a Post-Secondary College as the logical development of its educational policy by which it already operated three schools from Kindergarten to Middle School levels. The College has grown so rapidly that it opened the present semester with an enrolment of 900 students. It stands high in the estimation of the community, not only for its academic stand-

ards, but also for its emphasis upon community service. It is essentially Chinese in that the language medium of instruction is Chinese, the Government is Chinese in that the Board of Governors is elected by the Association, and the Administrative Staff and the Faculty are predominantly Chinese.

Nevertheless the leaders of the Association are so deeply conscious of the strategic situation for which they are responsible that they seek the co-operation of Baptists throughout the world in their desire to use it to the utmost advantage of the Kingdom of God. In pursuance of this policy they have representatives of the Southern (U.S.A.) Baptist Convention, the American Baptist Convention, and the Baptist Union of Australia serving the College in administration and in teaching.

More staff needed

They would be glad to appoint qualified persons from other Baptist fellowships. It would be an advantage for such persons to know or to learn Chinese but, as English must be used in certain

studies, it is possible for a teacher to serve on a temporary basis without the necessity of learning Chinese. The non-Chinese who are serving the College at present are supported by their sending Baptist Conventions or Unions and, as the financial resources of the Association are severely strained, this condition would need to apply to any others who may come.

Planning ahead

The College has operated hitherto in borrowed premises but so confident of the future are its leaders that they are planning the erection of buildings at an approximate cost of £350,000 sterling on a Crown grant site of three and a half acres which is a generous area in this pocket-handkerchief colony. The site is an elevated position overlooking the city of Kowloon, served by good transport facilities and adjacent to the site of the new Chinese University which the Government is about to establish. The strong position attained in so short a period and the opportunities offered for the conduct of its work under more

congenial conditions are evidence of the Divine blessing upon this enterprise.

One is convinced that God is opening the way to Baptists to exercise a ministry for which they are specially fitted. In a situation where young students could well be confused and misled by ideological pressures the Baptist exposition of the theological basis of personal and social freedom is a service of the utmost importance. This is a ministry deserving of the best that the Baptist world can offer.

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B.M.S. Report for 1962/63

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(Photo: Hong Kong Government Information Service)

Hong Kong. A typical squatter area on a hillside in Kowloon

Proclaiming Christ to His World

The Voice of the Gospel, a powerful new short-wave radio station erected at a cost of approximately £570,000 by Lutheran World Federation in Addis Ababa, Ethiopia, has begun broadcasting. It uses two 100-kilowatt transmitters, broadcasting (except for Ethiopia) on the 31 metre band.

Programmes are beamed primarily to the various parts of Africa, the Middle East and some areas of the Far East. Eight languages are used at present, with ten others to be added later.

The station is operating on a budget of £107,000 for the first year. The expenses of production studios which have been set up in five nations of Africa as well as in Lebanon and India, are expected to total £167,000.

Affiliated with the Lutheran World Federation in programme planning and production as well as actual broadcasting are the Near East Christian Council, the All-Africa Conference of Churches and the East Asian Christian Conference. As a courtesy to the host country, the Ethiopian Orthodox Church has been offered use of one of the two transmitters for thirty minutes a day.

"Our radio centre aims to serve the Christian Churches irrespective of denomination or nationality," declared Sigurd Aske, general director of the new station, at the opening ceremony.

"Never before in the history of the Church has a radio station to this extent been made available to the Protestant and Orthodox

churches," he added. "And never before has there been a Christian radio station in Africa that has had within its target areas anywhere from 500 to 800 million potential listeners. In its ecumenical outreach and co-operation, therefore, Radio Voice of the Gospel is unique."

Of the approximately sixty so-called church-owned radio stations in the world, said Dr. Aske, of which about one half are Protestant and the other Roman Catholic, only Radio Vatican has a transmitting power equal to the new station.

"From the fact that ours is a church-owned radio station one should not deduct that its programmes will be irrelevant to the man in the street or in the bush," said Dr. Aske. "Within limited resources, the station will strive to be of service to the nations of Africa and Asia in their almost super-human tasks in education, agriculture, etc. Seventy per cent of the total broadcasting hours are to be devoted to programmes of this kind."

"Proclaiming Christ to His World" is the broadcasting motto announced by the new station. "The Christian Church is doing a far better job talking to itself than in proclaiming Christ to the world," said Dr. Aske. "Being aware of this weakness may help avert the danger of Radio Voice of the Gospel degenerating into an extremely expensive international Christian house-telephone."

Assassination!

A Belgian from a plantation burst into the mission station at Lukolela, Republic of Congo, and said to Sister Margaret Beckett: "Come quickly. Someone has tried to assassinate the new *Chef de Secteur*!"

Miss Beckett collected first aid kit and hurried ten miles to the scene of the crime.

But the Congolese State official was dead. He had been murdered with knives.

Lorry loads of police and soldiers soon arrived to try to find the killers. Most of the villagers, however, had already run away into the forest. Some of the soldiers broke into houses and destroyed furniture.

Miss Beckett writes: "I am afraid that, when the people do return, they will not have a very cheerful homecoming.

"We are trying to get a few things together in the way of food and clothes to help them, but, until they come out of the forest, we have no means of getting to them.

"We know that people are sick and even dying there. Women are giving birth to their babies. Yet, nothing can be done.

"The people are determined to stay in the forest until the soldiers go and the soldiers say they will stay until the people come out.

"I must underline that at no stage was there the slightest danger to the European population. It is all a political question between the Africans."

One or two teachers were kept in custody for a time while inquiries were being made, but the work of the mission station has gone on.

NURSES DO EXTRA WORK—WITHOUT ASKING

The Mission Hospital at Pimu in the Congo Republic has 70 beds. Recently, there were 120 patients. Fifty of them had mats on the floors.

Similar figures of the increasing pressure on Congo mission hospitals have often been printed in the *Missionary Herald*. Many readers may have wondered how

the African nurses are reacting to the strain.

Sister Maisie Chaplin deals with this point in a letter from Pimu. She writes:

"They have prayers at 6 a.m., then have breakfast, starting work at 7.15 a.m. and going on to midday.

"On Tuesday, I went straight

from prayers to the hospital as I had things I wanted to do.

"A senior and a junior nurse are usually on duty until the staff arrive at 7.15 a.m.

"But three-quarters of the staff were already starting work at 6 a.m. No one had asked them to do it. They did it voluntarily."

TRIBUTE TO MISS KATHLEEN HASLER

By A. S. CLEMENT

BY the death of Miss Kathleen M. Hasler the Society has lost one of its most loyal servants and supporters. Originally a member of the Tyndale Church, Bristol, she had from childhood been keenly interested in the B.M.S. and its missionaries. Two of her uncles were serving with the Society in North India.

In 1926 she accepted the post of Secretary to the Girls' Auxiliary, with an office at the Mission House, Furnival Street. The Girls' Auxiliary was then strong and vigorous with a membership of over 5,000 in some 300 branches. After five years of efficient and capable service she was appointed personal assistant to Dr. T. B. Adam, then an Organizing Secretary of the Society.

Secretary for Women's Work

It was in 1939, just before the outbreak of World War II, that she accepted the invitation to succeed Miss E. Pearce Gould as Assistant Secretary for Women's Work at Home. Her experience in the Mission House, and especially her work as G.A. Secretary, stood her in good stead.

Her personality, with its charm and poise, soon won for her the respect and affection of the women of the denomination, and made her an admirable representative of the Society to them.

Apart from her more public work, she always showed a real concern for the missionaries of the Society and their welfare—especially the women, regularly corresponding with them. At the Mission House she arranged receptions and teas to bring them together in fellowship and



to help them to feel members of the family. She was an excellent hostess and caterer at Summer Schools and Conferences.

It was no surprise then that when she relinquished office as Women's Secretary in 1954 she was appointed Hostess and became responsible, together with Rev. A. A. Wilson, for the domestic side of the Mission House, Cilgwyn and the fur-lough houses.

It was largely through her persistent advocacy that the Home for Retired Missionaries was established at South Lodge, Worthing, and in its affairs she was genuinely concerned to the time of her death.

President of the L.B.M.U.

She retired in May 1961, the year in which she became President of the London Baptist Missionary Union, an honour which came to her in part in recognition of her work for many years as Secretary of the North-Western Council of the

L.B.M.U. The Society elected her an Honorary Member. This year she should have entered office as Chairman of the Women's Committee, a committee to which she had contributed so much.

In the service of the Society and of her own church, Heath Street, Hampstead, she made so many friends that her passing brought not only a sense of loss to the Society but grief to a great number of persons; grief tempered by gratitude that she was spared a longer time of waiting and suffering and by that great hope in which we all share.

U.S. Christians Urged to Feed People of China

Means of providing food for the People's Republic of China must be sought by U.S.A. Christians "in obedience to our Lord who taught us to meet human need wherever it exists", according to the Board of Managers of the American Baptist Foreign Mission Societies.

Meeting in Omaha, Nebraska, the boards voted to send a follow-up resolution to the annual sessions of the American Baptist Convention in Detroit, in May, urging total convention action "in recognition of the continuing overwhelming food shortage being faced by the people of mainland China". Such a resolution was adopted by the boards in 1962 and reported to the General Council last November.

Dr. R. Dean Goodwin, chairman of the Relief Committee of the Baptist World Alliance, said the committee has been seeking for several months to find a way to send food packages to specified persons on the Chinese mainland. "However, to date it has been unsuccessful," he said.

From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

THE immediate response to the Deficit Appeal has been most encouraging. Among the first to give, and to give generously, were members of the Mission House Staff. One who serves part-time gave a whole month's salary; another who had received a much-needed salary increase on 1 April gave an amount equal to the increase for two months. Officers and members of the Finance Committee felt a special responsibility as those who had approved the Budget, and many members of the General Committee also quickly sent donations. The offering at the Wednesday evening Missionary Rally of the Assembly amounted to £473 16s.

By the end of May we had received £1,800.

While we are most grateful for the gifts and the concern of which they were an expression, we must not be complacent. The great majority of our church members have not yet given at all. During the next three months we must do all that we can to make more and more people aware of our needs.

* * *

This month our General Committee is meeting at Bristol. One of the reasons for holding the meetings there is that it is just 150 years since John Rowe set sail from Bristol to be the first B.M.S. mis-

sionary in the West Indies. He was trained at Bristol College. His valedictory service was held at Broadmead. At it the sermon was preached by Robert Hall; and John Ryland, John Sutclif and Andrew Fuller were all present. Now in Bristol there is a growing colony of West Indians driven by economic conditions in their home lands to seek employment in Britain. No doubt they will be represented at the Public Rally with which the meetings will close.

From the beginning of the B.M.S. Bristol people and Bristol churches have been among its most loyal and generous supporters. Names like those of John Ryland, Joshua Marshman, Robert Hall, William Knibb, Richard Glover, Edward Robinson and H. L. Taylor spring immediately to mind. Many of its ablest missionaries have been trained at Bristol College. That College has generously offered hospitality to the members of the Mission House executive staff during the time of the meetings. It is hoped that on the Sunday missionaries and members of the staff will preach in the churches of the Bristol District.

A. S. Clement

Brazilian Churches concerned about National Development

The Evangelical Confederation of Brazil has concluded a consultation to prepare plans for a five-year study and action project on problems of Church and Society in Brazil. Twenty church leaders and the staff of the Confederation met in Umuarama to consider the plans in the light of the present situation of the Church in Brazilian society.

The Consultation decided to recommend to the Confederation that its future work be concentrated on the theme: "The Task of the Church in the Humanization of National Development".

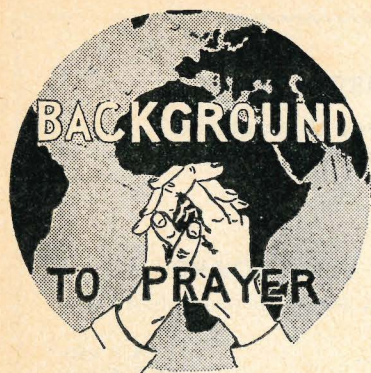
Five sub-themes were selected for emphasis during the five-year period: 1. Christian study of the national three-year development plan; 2. Population problems and economic development; 3. Conditions of life in the city and rural areas; 4. The national education situation; and 5. The political situation in a time of intensive national development.

B.M.S. Covenant Scheme

Do you pay income tax at the standard rate? If so, you can help the B.M.S. at no extra cost to yourself. It is possible for the Society, as other charitable organizations, to benefit through the Covenant Subscription Fund. By this a subscriber, who pays income tax at the standard rate and undertakes to pay his subscription annually to the B.M.S. for a period of at least seven years, will increase his gift by the income tax which he has paid on the amount of his subscription, for the Society can recover this annually.

The Society already benefits by a considerable sum from the operation of this scheme, and it would do so still more if new Covenanters were enrolled.

Particulars may be obtained from the Home Secretary, Baptist Missionary Society, 93 Gloucester Place, London, W.1.



(Based on the Prayer Calendar)

Our prayers are asked this month for the Baptist Church of the Lower River (*L'Eglise Baptiste du Bas Fleuve*) Congo Republic.

In Léopoldville where the city population is now nearing one million, the total membership of the three Baptist churches of Dendale, Itaga, and St. Jean is now 4,258. Last year there were 399 baptisms. The population of Léopoldville is rapidly growing as more and more people from the villages move into the city in search of work.

In recent letters from Ngombe Lutete (Wathen) prayer has been asked for the secondary school where in recent months there have been problems of indiscipline among the students. This school, as other schools in Congo, is desperately understaffed.

The whole of the area of Lower Congo is one in which church life was being affected by the Prophet Movement. The influx of refugees from Angola has brought new life to a number of churches. In many the refugee members outnumber local Christians. Within the area missionaries and church leaders have been engaged in a relief programme for the refugees.

The Society provides a number of missionaries for the staff of the interdenominational Protestant Training Institution for pastors and teachers and the Medical College at Kimpese. Their work of teaching theology, medicine, dentistry, agriculture and other subjects is meeting a great need.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482.
Telegrams: Asiatic Wespnone London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A.
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Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

ACKNOWLEDGEMENTS

(To 14th May, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Angola Relief, £2; Anon., Angola Relief, £2; "A.G.R.", £5; Anon., Congo, £1; Anon., 10s.; Anon., £1; Anon., 5s.;

Anon., 10s.; Anon., Congo Relief, £2; Anon., £3; Anon., £2 11s. 11d.; Scottish Baptist, £5; Anon., £1 10s.

Gift and Self Denial: Anon., 10s.; Anon., 5s.

Deficit: Anon., £5. Anon., 10s.; Anon., £5; Anon., £2.

Legacies

The following legacies have been gratefully received in recent months:

			£	s.	d.
<i>April</i>					
9	Miss Lovegrove (£250 Women's Fund)	...	300	0	0
19	Rev. H. J. Fox ...	...	25	0	0
19	Miss E. Wilson ...	...	60	15	5
22	Mr. H. Lonsdale ...	...	113	0	0
22	Miss A. Gamble ...	...	100	0	0
24	Mrs. E. N. Denyer (£1 2s. 10d. Medical)	...	1	14	3
26	S. J. Daulby ...	...	200	0	0
30	Mrs. A. A. Rose ...	...	100	0	0
<i>May</i>					
3	Miss Caroline Hill (Medical)	...	9	15	11
6	Miss C. Lloyd (£100 Women's Fund, £100 Medical)	...	250	0	0
7	Miss M. E. Julian	500	0	0
8	Miss F. M. Lusty	50	0	0
8	Mrs. E. A. Singleton	1,297	10	0

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The Home Secretary

B.M.S., 93 Gloucester Place, London, W.1.

MISSIONARY RECORD

Arrivals

- 15 April. Miss A. L. Gibb, from Brussels, Belgium.
- 21 April. Rev. H. W. and Mrs. Spillett, from Hong Kong.
- 8 May. Miss S. M. Staples and Mrs. T. I. Bowen and five children, from Udayagiri, India; Rev. A. G. and Mrs. Lewis and family, from Khulna, East Pakistan.
- 12 May. Mrs. F. W. Smith, from Rangamati, East Pakistan.

Departures

- 18 April. Dr. and Mrs. A. J. Whitley and daughter, for Bolobo, Congo Republic.
- 6 May. Rev. G. B. and Mrs. (Dr.) Merricks, for I.M.E., Kimpese, Congo Republic.
- 6 May. Dr. and Mrs. S. F. Thomas, for Udayagiri, India (after visit).
- 7 May. Rev. C. A. G. and Mrs.

Austen, for Lingungu, Congo Republic.

Births

- 11 April. To Rev. A. and Mrs. Ferreira at Luanda, Angola, a daughter, Ana Maria.
- 23 April. To Rev. T. J. and Mrs. Gamble, of East Pakistan, a son, Stephen James, at Darjeeling, India.
- 12 May. To Rev. D. J. and Mrs. Price, of Dinajpur, East Pakistan, a son, Timothy James, at Machynlleth, Mont.

Deaths

- 2 May. Miss K. M. Hasler, at Middlesex Hospital, London. (Mission House Staff, 1926-61; Honorary Member of Committee.)
- 11 May. Mrs. L. J. Kingston. Member of General Committee since 1956, as a representative of Berkshire.
- 12 May. Miss A. M. Tuff, at Worthing (B.M.S., India Mission, 1908-48).

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What do your school or young people's departments need this autumn? Look and note how your activities could be made more effective by the use of good equipment, such as the following:

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Size 6' x 3' ...	£7/4/9 each
Size 9' x 3' ...	£9/2/6 each

BLACKBOARDS

Heavy quality. Black both sides.

Size 36" x 24" ...	44/6 each
Size 36" x 30" ...	52/6 each
Size 42" x 30" ...	65/6 each
Size 48" x 36" ...	88/6 each

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Size 48" x 36" ...	102/-

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A baptismal service in the Kond Hills, Orissa, India

(Photo: Bruce Henry)

9/13/63 P. 120

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

FARMING EVANGELISTS

AUGUST, in England, is traditionally the month of holidays. An average family of four spends at least £40-£100 on a fortnight's holiday. It may be that Baptists spend less on their holidays than other members of the community. On the other hand, there are many Baptists who enjoy holidays on the Continent or even further afield. Holidays, you will agree, are costly.

There are millions of people in our world who never have a holiday. There are millions who could exist for a whole year on £100, and that for them would mean living in some luxury. Many millions of people exist in dire poverty. The only changes from routine in their starved existence are the festivals of the ancient religions to which they belong. They belong to the "hungry world".

We, in the fortunate West, live in that one-third of the world where men have more than enough and can afford holidays and much else.

At starvation level

In two-thirds of our world men and women—who live in the East, in the great lands of Asia, and on the huge Continent of Africa, suffer daily from the gnawing pain of hunger and from the misery of slow starvation. From childhood to stunted youth on to a premature middle-age hunger is their lot. Slow starvation brings with it bodily weakness and leaves the body a prey to most of the diseases common to man. For the hungry there is no future.

In our time we have seen a great awakening of conscience in the Western world about those who live in the lands of the "have-nots"; in the last decade numerous relief organizations have grown up. Our country and

other countries are slowly—perhaps too slowly—becoming aware of their responsibility to their fellow-men in other countries. Humanitarian agencies are now saying what missionary societies have been saying for years.

Demonstrating Christ's compassion

Our missionaries work daily in villages and towns in India and Pakistan where they see the effects of under-nourishment and malnutrition. Throughout the years our Society has attempted to demonstrate Christ's compassion for the physical and spiritual needs of men through a variety of methods. Refugees have been fed—and they are still being fed—by missionaries of our Society in Lower Congo. Hospitals have been established. Preventive medicine has been encouraged. Schools have been planted.

In the last ten years a new form of service, agricultural missionary work, has been begun. God's Spirit led the B.M.S. Committees to a deep concern for the millions of poverty-stricken peasant farmers in East Pakistan. As a result an Agricultural Centre was established at Khulna. This was, in a sense, a pilot project, and one that is proving its worth. The interest aroused by it led to the sending of agricultural missionaries to India and to Congo. It led to further Christian agriculturalists offering for service with the Society, and at present the B.M.S. has four in service and two more are in training who will shortly be sailing for the field.

Farming Evangelists

The teaching farm at Khulna also called forth the interest of

other Christian organizations and humanitarian agencies. Grants from these have assisted the work. Our agricultural missionaries at Khulna, Diptipur, India, at Yalamba and Kimpese, Congo, are seeking, by example, demonstrations, visits to villages, and other methods to show men and women in the areas in which they work how to make the best use of their land, how to improve their live-stock and their farming methods. But they are more than farmers. They are evangelists—seeking all the while to point men to the Kingdom of God and, while offering a means of producing an improved diet, they are also offering the Bread of Life.

The whole Gospel for the whole man

The Society believes that while humanitarian agencies may offer practical help to other nations—and governments may do the same—only those committed to Christ concerned to proclaim the whole Gospel for the whole man can offer a true solution to the problem of world hunger.

In the face of the world's tremendous need, the agricultural work of the B.M.S. is small. Yet we hope and pray that it will arouse others to "go and do likewise".

Yet even though this work is small by comparison with the need, it is costly and the main burden of the support of agricultural missionaries is borne by the Society.

If you wish to know more about this work please write for a new leaflet entitled *Farming Evangelists*. It can be obtained from B.M.S., 93 Gloucester Place, London, W.1.

This leaflet is also available for distribution in quantity in churches.

A FORWARD POLICY FOR OUR MEDICAL MISSION WORK

By J. BURTON (*B.M.S. Medical Director*)

IN the face of tremendous need and unparalleled opportunity our medical missionaries are carrying the compassion of Christ and the commission of God to many lands. As the Society takes a forward look in its medical work, and faces up to the challenge involved, the time has come to restate the principles and policy concerning our medical mission.

The controlling motives of all our medical missionary enterprise are evangelism and compassion and we believe the presence on the field of Christian doctors and nurses and ancillary staff, in the "service of suffering" in Christ's name and after His example, is itself an evangelistic approach of the very highest significance. The work of the medical missionary expresses the Gospel of Christ in practical terms "making the love of God credible".

Fulfilment in Christ's Law

In these days of untold suffering and need in so many lands, no less important is the fulfilment of the law of Christ that we bear one another's burdens, and with the compassion of the good Samaritan, "go and do likewise" wherever suffering, ignorance and need give Christian love its opportunity. This obligation remains binding upon all Christians unconditionally.

Today, despite the growth of national and international medical and relief agencies of many kinds, there remains urgent and widespread need for the work and distinctive spirit of Christian medical missions in healing the sick and proclaiming the Gospel



(Photo: D. Mount)

An unconscious patient being admitted to Berhampur Hospital, Orissa, India

of Jesus Christ. We reaffirm that the sense of divine call and of evangelistic purpose is an essential qualification for all medical missionary staff — national and missionary alike, and that medical staff ought not to be so pressed and overburdened that no time or strength remains for their contribution to evangelistic and pastoral work.

To strengthen national churches

In all overseas missionary work, missionaries must hope, work and pray for the time when their presence will no longer be essential and the Church, led by indigenous pastors and leaders, will be able to advance and develop by itself. Thus must national Christian doctors, nurses and medical technicians be trained to take their part in the Christian medical work which the Society has initiated and also in the full medical

programme of their country.

Our B.M.S. participation in the whole medical missionary enterprise must be expressed in such a way as to strengthen national leadership. It is part of our pastoral responsibility to convert on the field, to direct their Christian devotion into fruitful service of their fellows and, within our medical work, excellent opportunities are provided for national Christians to find their vocation, and receive the necessary training to make it effective.

On a vast and horrifying scale

In these days when 70 per cent of the population of our world are permanently under-nourished and there exists hunger and malnutrition on a vast and horrifying scale, we welcome the growing emphasis on agricultural missions and encourage all our medical missionary personnel to

co-operate as fully as possible in improving the diet and nutrition of their local community. Water supplies, housing and sanitation are directly related to health and disease, and we shall strive to see that these are as good as possible and always be looking for means of improvement. By such an emphasis on Public Health, our medical work will be clearly seen as an expression of the Church's love and concern for the people.

As a result of the study of information concerning the present state of the B.M.S. medical work carried out by the Medical Advisory Sub-Committee of the Society, we reaffirm our conviction that the healing mission is an essential part of the witness of the Church and, therefore, if medical work is undertaken that the Society should have a definite policy and a programme of future development.

In the next ten years

While it is very difficult to envisage the changes which the next ten years will bring in politics, in the life and organization of the Church, and in the mission hospitals, we must plan in faith, so that the medical work which the B.M.S. has founded and is helping to maintain, will be so organized and supported that we can face the future with confidence and courage for the great task ahead.

The following suggested programme shows only some of these tasks God is calling us to undertake in our medical work:

1. The re-building of the Chandraghona Hospital and the total or partial re-building of Bolobo Hospital, when political and other conditions on the Field permit.

2. The provision of adequate water supply, sanitation and electric power for all hospitals.

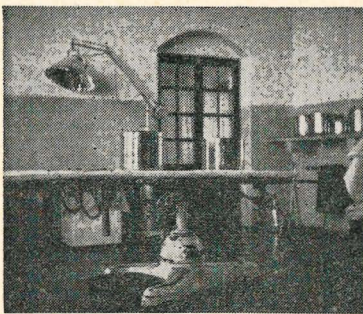
3. The provision of adequate and, as far as possible, up-to-date medical equipment, including X-ray plant where facilities exist for its use.

4. Whilst continuing for the present the itinerant medical work amongst the Angolan refugees in Congo, the ultimate re-opening of medical work in northern Angola and the building of the Angola Hospital if conditions become favourable.

5. The temporary increase of the drug grant to Congo Hospitals while government subsidies are inadequate.

6. The strengthening of our existing work in the training of medical, nursing and ancillary personnel, including our connection with the Vellore and Ludhiana Christian Medical Colleges and the development of co-operative Protestant medical education in Congo.

7. The provision of funds to enable hospitals to employ national Christian medical personnel and the creation of scholarships to enable them to



(Photo: Brian Windsor)

The operating theatre of the Moorshead Memorial Hospital, Udayagiri, Orissa, India

study in their own countries or overseas.

The achievement of such a forward medical programme as we envisage presents the challenge of a great unfinished task to the members of our churches, especially to those who are trained or are in training for the many skills which are needed in



(Photo: D. H. M. Pearce)

Laboratory technicians at work at the Institut Medical Evangelique at Kimpepe, Congo

the work of mission hospitals and dispensaries. If we are to rise to this challenge, not only will doctors and nurses, but also those trained in public health work, radiographers, physiotherapists, business managers, laboratory technicians and other medical ancillary workers be required, so that it will be possible for young people with widely differing gifts and abilities to offer for missionary service.

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Isaiah 6 v. 8.

Pray for the Speedy Clearance of the Deficit of £23,617 and send your gifts before 2 October to the Home Secretary, B.M.S., 93 Gloucester Place, London, W.1.

MISSIONARY LETTERS "NOT WHAT THEY ONCE WERE"

The calling of a missionary today may be to a wearisome round of small and dull routine jobs. Any young man or woman thinking of becoming a missionary needs to take account of that fact.

It is a fact which causes many a sigh to creep into the letters and reports from B.M.S. workers bogged down with humdrum activities. Here is a sample: "As I write this letter, I am tempted to think that missionary letters are not what they once were with thrilling stories of dangers faced and people responding to the preaching of the Gospel. Now the work sounds so uninspiring. And so it is!" That comes from an overworked teacher in the Congo Republic.

Monotonous and unexciting

Not only is much missionary work monotonous and unexciting, but it is secular. In fact, more missionaries are worried about the worldly tasks which they cannot escape than are upset about the lack of adventure. They yearn to baptize the heathen, but have to wrestle with accounts or attend endless committees.

A missionary in India tells of a building project—hours poring

over plans and estimates, long and heated discussions with contractors, constant watching over workmen to see the work is done properly and the hiring of a roller from the local authority. His report goes on: "As every missionary discovers, someone has to do these jobs. But we are often disturbed at the amount of time they take up. The real work for which we believe we have been called . . ."

In thrilling ways

It would be possible to fill an issue of the *Missionary Herald* with comments such as these from the varied lands in which the B.M.S. operates. But there are places where the missionaries still can write fascinating accounts of primitive people being gathered into the Church in thrilling ways.

For example, missionary letters very much "what they once were" come from Rev. Bruce and Mrs. Joyce Henry, of Balliguda in Orissa, India. Their latest letter tells of tours they have made into Kond villages where they have had "great encouragement".

Mr. Henry's description has lots of old-time flavour—"We walked about ten miles during the day

through jungle. . . . We followed closely in the tracks of an elephant. . . . What an experience it is trying to expound the simple Gospel to people who have never heard it, or anything like it, before!"

When Mr. Henry speaks to these folk about the Cross, he has to explain what a cross is. They have never read of the Roman method of execution. Most of them cannot read at all.

But there is great interest in the preaching. Frequent spitting is a proof. There is not only interest, but also response.

Telling of visiting several villages of new believers, Mr. Henry writes: "We encouraged them and had fellowship in prayer and discussion. I was delighted when one of the women—completely illiterate—led us all in the Lord's Prayer, holding her baby as she did so."

Mrs. Henry writes in a similar strain: "We walked six miles through bamboo forest. . . . Groups of women were already waiting. . . . Most of those present had been learning the Christian Way only a few weeks and spoke of others who would follow shortly . . ."

Establishing a school

The Kond Hills Christian Church Union has decided to establish a small school at one of the villages at which Mr. Henry called. It will be built of wood, mud and thatch. Mr. Henry discussed the site with the villagers.

One does not need to be a seer to forecast that the time is coming when missionaries in the Kond Hills, relaxing for a few minutes from accounts, examination papers and contracts, will be writing: "Missionary letters are not what they once were."

But there could be a difference. The sigh may well come from a Kond and not a Briton. The village with the wood, mud and thatch school is to have a Kond teacher-pastor. He has already been designated to the post.



A Kond Christian family

SEVEN CHURCHES OF ASIA

By R. L. MORGAN

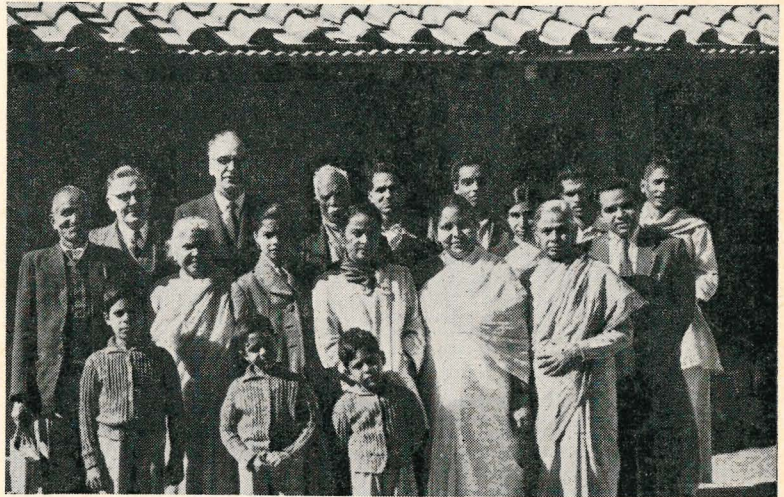
HAVING spent the last four and a half years in a large city, I was interested in a statement made by Professor J. W. Grant in his book *God's People in India*. He wrote, "India is still an overwhelmingly rural country. On the other hand, India is rapidly becoming industrialized and cities are spreading round the new factories. . . . Inevitably a change will take place similar to that which in the eighteenth century transformed England from a nation of meadows to a nation of smokestacks."

Professor Grant cites Bangalore as a city whose population is three times what it was ten years ago; and the same can be said of Delhi, whose population now numbers two and a half million. Village people will seek work in industry and will flock to the towns; and it is to be expected that the beliefs and habits of the town-dwellers will exercise an enormous influence on the villages.

Cause for serious concern

"In this situation," says the writer, "the present weakness of the Church in the cities gives cause for serious concern," and later he adds, "we must think of our task as the nurture towards maturity of a new people claimed by Christ." It gives us no satisfaction, though we may derive a measure of comfort from the fact that the words are written by a member of another Church, the United Church of Canada. Throughout India, it seems, the spiritual life of city churches is at a low ebb.

There are seven Baptist Hindu-stani-speaking churches in Delhi. One was founded more than a hundred years ago, for the present church building was erected in 1863, on a site granted



The Rev. R. L. Morgan and the Rev. A. S. Clement with members of the congregation at the Shahdara Baptist Church, Delhi. This photograph was taken at the time of Mr. Clement's tour of India at the end of 1961. Mr. Hermon Jacob, to whom reference is made in the article, is second from the right in the picture

after the Mutiny. Two have been founded during the last five years. They are all characterized by some of the virtues and some of the faults found in the seven churches of Asia described in the Book of Revelation.

Some zealous: others lukewarm

There are some godly men and women working steadily in the church; others are worldly-wise and do not show the interest we wish to see. I think of Price Williams, a layman who regularly visits other members of his church, and has collected the major part of Rs. 3,000 (£230 approximately) towards a new church building. They need at least Rs. 50,000 (£3,850 approximately). Some are zealous for truth and righteousness; others are lukewarm, and, as it seems to us, on account of prestige, property and *paisa* ("filthy lucre"), the three baneful "p's" that beset us, are standing

in the way of the church's progress.

Christian leaders

Some teach in Sunday school, and witness in college and in hospital, others are indifferent to Christ's command. I think of Umrao Singh of the Bagichi Church, church secretary, Sunday school teacher and lay preacher, or of E. R. Jeremiah who has held the church in Shakur-basti together in spite of much to discourage him. Samuel Baid, too, had his outlook changed through attending a students' conference, and became a student of the Bible, and was, until prevented by the conditions of his work in a newspaper office, a leader among young people in his church. There is Hermon Jacob, too, a young layman of 33, secretary of the Shahdara church, to whom I was able to hand over the managership of the primary schools, and who is also secrete-

tary of the Delhi Regional Christian Conference.

Last year several young people were baptized, four from the Bagichi church and three from Shahdara. I personally was especially delighted to be present at the baptism in Delhi of a high caste man, a Jat, named Krishna, who has been a friend since he first came as an inquirer in Baraut eighteen years ago. He has literally left all—home and lands for Christ's sake, and even his means of livelihood are uncertain.

Sorely divided

The oldest church in Delhi is unhappily sorely divided. Bound by a constitution of their own devising, they have found it impossible since 1961 to send delegates to the Delhi District Union, to the detriment of the church, the Union and the Baptist Union of North India. How true are the words "The letter killeth, but the Spirit giveth life".

The English-speaking Free Church in New Delhi and in Green Park, and the institutions are outside the scope of this article, except to say that the work of the Free Church, where



(Photo: A. S. Clement)

The Audience Chamber of the Red Fort in Delhi

Rev. G. H. Grose is minister, is encouraging, and that at the Delhi United Christian School a new principal has been appointed.

Pray for the churches

Christian people pray for the churches and people whom they know, and for whom they feel a measure of affection, concern and responsibility. Some of the readers of these lines know

Delhi; all can reflect on the information given, and can pray for the seven churches of Asia situated there.

The Lord bade all the churches mentioned in the Revelation to repent—yet to the church at Philadelphia he said "Thou hast a little strength. . . . Behold I have set before thee an open door, and no man can shut it."

Now is the Time

Word from the North-East Frontier area of India tells of exciting work being carried on among the Naga tribes. Here the languages are still being reduced to writing. Literacy campaigns among tribal people are bringing many new converts into the Church.

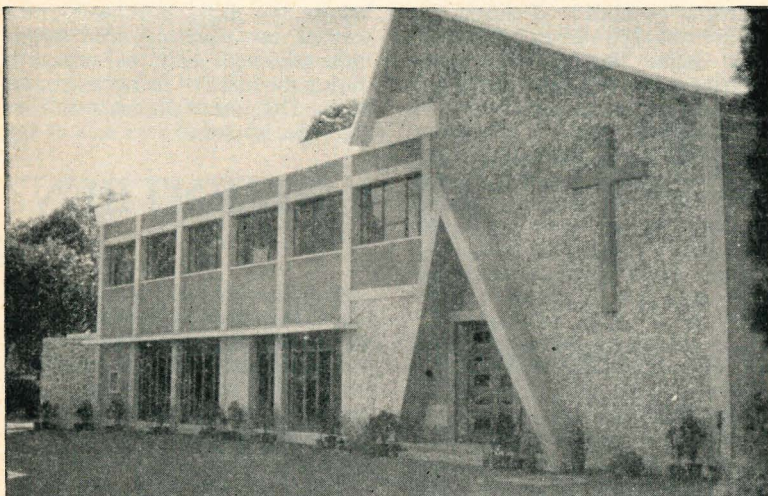
Miss Lily Quy worked with Welsh Presbyterian missionaries in this area during 1962. The following primers were produced: Zema Naga, Konyak Naga, Ao Naga and Thadou Kuki Naga.

Those who worked with Miss Quy were very keen to get books written and printed. A Konyak student who is in the theological college at Jorhat said that this work was urgent for his people. He repeatedly said to Miss Quy, "Now is the time for us." His own people said to him when they heard that he was helping with this work: "Don't come back without the primer!"

Brighter Clothes for South Sea Isles Missionaries urged by Theologian

Brighter clothes for Christian missionaries working in the South Sea Islands have been advocated by a Dutch missionary theologian, Dr. Thiessen, in a press interview.

The black clothes and black gowns worn by many missionaries give South Sea Islanders the impression that Christianity is a gloomy religion because it is their colour of mourning, he said. Christians should wear bright, colourful clothes because "after all Christians are happy people," he added.



The hall of the Free Church in New Delhi



Repairing roads near Diptipur, Orissa, India

HOME FESTIVAL AT SERAMPORE

A Christian Home Festival has been held at Serampore, India.

Church-people were asked to arrange family prayers on a wider basis than usual. The idea was that the prayers should be conducted by every member of a family in the house of another family and that all the residents of the neighbourhood should be invited. Six of these family prayer meetings were arranged.

Families were also asked to invite at least one other family to a simple meal. Between 20 and 30 invitations were sent out.

Services and meetings in church included two which were especially notable.

On a Saturday, there was an exhibition of home-made goods. Then, on the Sunday, the exhibits were taken into the church where, using them as symbols, the Divine blessing was sought on all the activities of the home.

At the other service, held at dusk, small candles were distributed in the Johnnagar Church. A missionary, the Rev. Leslie Wenger, held one candle while the Indian pastor lit it. From this candle, all the other candles were lit. Then the

congregation carried their candles outside and walked with them in procession around the church.

The intention was to symbolize that Christ is the light of every home and His Light is to be taken into the dark world outside the home.

Revival in Japan

A total of 22,214 "decisions for Christ" was recorded during a five-week Japan Baptist New Life Movement evangelistic crusade, leaders of the effort reported.

The crusade, largest in a series of evangelism campaigns in the Far East, was jointly sponsored by the evangelism division of the Baptist General Convention of Texas, the Southern Baptist Convention Foreign Mission Board, and the Japan Baptist Convention. 03:165

Cholera

Calcutta Corporation is of the opinion that cholera will haunt Calcutta in an appreciably virulent form for at least twenty years. That is the length of time it will take to provide the city with a complete sewerage system.

PRAYERS AND

"And now let us bring our offerings to God." In the village church of Ngungu Kimbanda, with its tin roof and its walls of russet-coloured local brick with holes for windows and doors, about forty women and a dozen children were gathered on the Women's World Day of Prayer. Now there were stirrings all round as they prepared for the collection—but it was no use passing the plate round! Instead, we spread cloths on the floor and they were soon covered by a great mound of peanuts, several *kwanga* (manioc puddings), and one egg perched on top of the pile.

We prayed, sang the last hymn and finished with the Kikongo version of "Teach us, good Lord, to serve Thee as Thou deservest". Then we did up the offerings into bundles and took our leave—I and the four women and ten school-girls who had come with me from Ngombe Lutete. The egg was not in very good shape by that time, having been put in my sunhat (which I was not wearing!) for safety during the packing up, and tipped out on the floor when someone handed me my hat without noticing its contents. But everything else was safely bundled up and put on the girls' heads to be carried back to Ngombe.

It had been a good service, based on the "order" which would be used all over the world. The singing, led by the girls, was hearty; the women, as usual, prayed spontaneously and with real meaning during the times of free prayer; and Mama Dia, one of the deacons from Ngombe, spoke so very well as she

SEVENTEEN HOURS SINGING

A group of village Christians in the Congo Republic sang hymns non-stop for seventeen hours to demonstrate their belief in eternal life.

An aged catechist died from an illness in spite of the best efforts of the staff at the dispensary at Lukolela to save his life.

His body was taken for burial to the village where he was greatly loved by the non-Christians

ND PEANUTS

drove home the message of the story of the Korean pastor and his sons. I wondered, as I listened, in how many thousands of meetings that story was being told or read—and whether many speakers would bring it home to the people better than Mama Dia did.

The sun was hot at 11.0 a.m. as we started the four-mile walk home, and the girls were in no hurry to get back to school. I, on the contrary, wanted to get out of that sun as soon as possible, and my thoughts were also turning with some interest towards dinner! On the way out, in the cool morning, we had kept ourselves going at a good pace by singing hymns, but by this time we had little voice left. So I introduced the girls to the gentle art of comb-and-paper, and to the strains of "Work, for the night is coming" and "Onward, Christian Soldiers" we covered the level and downhill parts at a spanking pace. In fact, I was thankful when we came to the river across which we had to wade. The water, thigh deep and sometimes more, reminded me of tepid cocoa, but it did have some cooling effect.

Back at Ngombe there was another service in the afternoon, and those who had been out to other villages brought their offerings, which were afterwards sold. In most places there had been just a handful of people, but what did it matter? The fact is that we had all taken part in one vast, world-wide prayer meeting, raising one voice to Him who is Lord of all.

EDNA MARKWELL

URS OF HYMN ING

as well as the church-people. The non-Christians in their grief began to wail. The Christians, to show that the saintly man's death was an occasion for hope and not despair, sang a hymn.

As soon as the singing stopped, the wailing started again. So, the Christians sang again—and they went on singing as long as there was need to counteract any wails.



(Photo: P. M. Dale)

A harvest festival display at the Tabernacle Baptist Church, Swindon. In planning your Harvest Festival this year have you thought of drawing attention to the needs of the undernourished in our world and the work of the Baptist Missionary Society among them

WAITING ALL NIGHT TO QUEUE FOR FOOD

Not many more refugees from Angola have reached the Republic of Congo recently, but harrowing reports still come from Congo of the plight of many of the refugees who are there. Hundreds are hungry and short of clothes to an extent almost beyond belief in Britain.

B.M.S. workers are engaged in the distribution of relief on an increasing scale. On one day, 10,200 rations were given out at Kibentele. But the rations are woefully inadequate and there have been occasions on which stocks of food have run out.

The starving people wait all night for the food distributions at Kibentele, and Rev. David Grenfell writes that seeing these unhappy folk sleeping on the ground in the moonlight as far as the eye can reach is one of the most pathetic spectacles it is possible to experience. Queuing tickets as well as ration cards are issued.

Some tools, seeds, clothing and about 5,000 chicks have been distributed as well as food. The contents of 100 wants boxes, chiefly knitted blankets and cot covers, were useful.

In the dispensary at Kibentele, a number of children die of malnutrition every week.

Devastating Cyclone

Reports of the devastating cyclone which hit East Pakistan on 28 May indicate that about sixteen thousand people were killed mainly in the Chittagong and Cox's Bazar areas and in the off-shore islands.

The cyclone by-passed most B.M.S. areas of work, but severely damaged the mission house at Chittagong and caused some damage on the leper hill at Chandraghona.

The affected areas of Pakistan have suffered severely in cyclones in previous years.

THE ALL-AFRICA CONFERENCE OF CHURCHES

By C. J. PARSONS

AT Kampala, nestling amid the green hills of Uganda, 4,000 feet above sea-level, the Inaugural Assembly of the All-Africa Conference of Churches was held in April of this year.

A city of many faiths, its Hindu temple, Moslem mosque, Bahai sanctuary, and the Protestant and Roman Catholic cathedrals crown the encircling summits.

Half the country's population of six million professes the Christian faith brought by Anglican and Roman Catholic missionaries from the east coast towards the close of the nineteenth century.

Welcome to Makerere

Still in its first year as an independent country, Uganda welcomed to the beautiful campus of its University College, Makerere, the 400 delegates and administrative staff that made up the conference. They came from almost all African countries, Egypt, South Africa, Ghana, Ethiopia, South-West Africa, Congo, Cameroons, Tanganyika and many others. The Portuguese colonies of Angola, Mozambique and Guinea were not represented.

The presence of fraternal delegates from the East Asia Christian Conference, the Near East Christian Council and the Orthodox Church of Russia gave great pleasure and satisfaction while the sending churches of Europe and America were represented by missionaries, society secretaries and specialists in education, radio, mass communication and other fields.

The most important event at the assembly was the birth of

the All-Africa Conference of Churches, which had begun its embryonic life at Ibadan, Nigeria, in January 1958. During the past five years, surely the most momentous in the whole history of Africa, a provisional committee with first the Rev. G. C. Grant, one-time West Indian cricketer, and later Dr. Donald M'timkulu, of the Methodist Church of South Africa, as secretary, prepared the way for the Kampala Conference.

While political leaders have campaigned for greater unity in the struggle against outside domination, leaders of the Christian churches have been seeking on the one hand to internalize responsibility for evangelism and on the other to maintain bonds of friendship with those who brought them the Gospel.

Important specialist conferences

During the past two years highly important specialist conferences have been held at Nairobi (Urban Africa 1961, Youth Assembly 1962), Salisbury (Education 1962) and Kampala (Women's Consultation 1962). These consultations contributed greatly to the effectiveness of the inauguration of the A.A.C.C. held in April. In its preparation people of many nationalities had a share but during the Conference itself leadership was squarely in the hands of Africans. Regrettably Sir Francis Ibiem was ill and unable to attend, but men like Donald M'timkulu, Z. K. Matthews, K. A. Busia, are known well beyond the confines of Christendom, while within the Christian family men

like Henry Makulu (whose daughter is at Walthamstow Hall), Jean Kotto, Absalom Vilakazi, James Lawson, and others had much to say to us all. Women representatives, too, played an effective part. From Ghana, Nigeria, Uganda, Sierra Leone and South Africa they spoke up with courage and conviction that at times shook what could very easily have been a man's world.

Devotional Sessions

Apart from the historic act of inauguration of this All-African *Conference of Churches* (a significantly different title from that of 1958, the All-Africa *Church Conference*), the devotional sessions of the assembly probably contributed most to the life of the churches in Africa. Top-level planning is always at hazard in becoming divorced from grass root realities. Those for whom this was their first international conference needed to take back to their churches not just a blue-print of an ecclesiastic planning authority, but inspiration based on a fresh study of the Word of God.

This was given superlatively well by Paul Verghese of the Syrian Orthodox Church in India and by Pastor Jean Kotto of the Evangelical Church of the Cameroons during eight morning sessions. Taking the Conference motto "Freedom Unity in Christ", Jean Kotto dwelt on the nature of Christian freedom, beginning with two telling studies of Moses and the children of Israel before and after the deliverance from Egypt.

Paul Verghese called us to

[continued on page 125]

TREETOPS

By BRUCE HENRY

Does God answer prayer? This article answers that question with an emphatic, "Yes".

This is the story of what happened when members of two churches in this country prayed for a man 6,000 miles away in the Kond Hills of India.

THE Jeep headlights picked out a familiar twist in the road at the bottom of the hill. "Here's the spot," I said to my companions, applying the brake. It was pitch dark as I stepped out of the car. The endless drone of a million crickets was the only sound breaking the stillness of the jungle.

We were homeward bound after visiting villages where many Konds have recently turned to Christ. Tired and hungry, we still had a long way to go. But I had an appointment with a jungle friend.

A voice in the dark

We did not have long to wait. A voice called from the hillside nearby, "Hi there!" It was Treetops. I could just imagine him, perched in his hide-out in the tree, guarding the paddy against elephants. Evidently he had seen our lights coming down the hill.

I answered his call, my voice echoing across the waterlogged field; then added, "Have you got that wood for my axe handles?"

He had, and would meet me at his house on top of the hill.

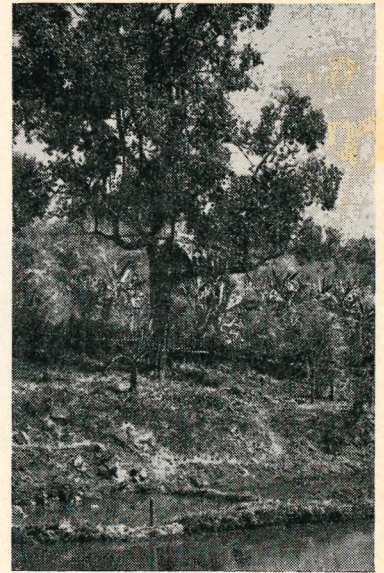
As one of my companions had a torch handy, he and I left the others in the car by the roadside and climbed steeply up a winding path through undergrowth. After reaching a clearing we stumbled across a ploughed field and arrived at Treetops' house. Just a small thatched hut all by itself.

He was there ahead of us. His three children were inside, in the

care of the eldest son, a lad of twelve. "My wife is helping me guard the fields," he explained.

We had a brief chat before parting; then, after seeing us across the ploughed clearing, he said good-bye and merged into the darkness, rejoining his wife who had been holding the fort, in the hide-out by the paddy fields. We retraced our steps with the aid of a torch, carrying the promised poles. I thought of that wee family of children all on their own on the mountain. . . .

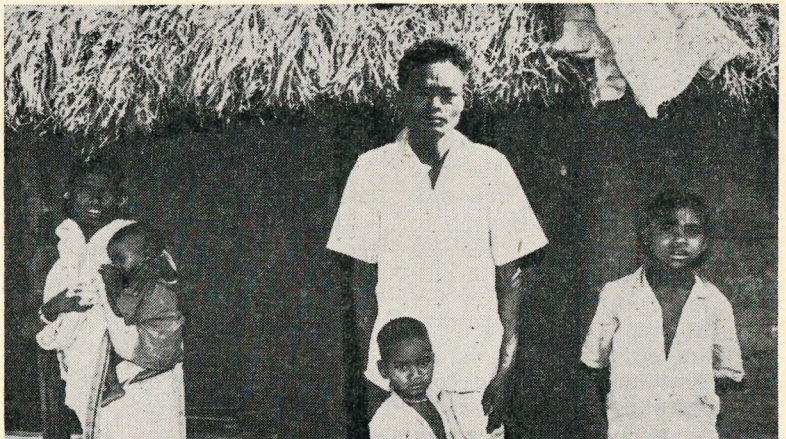
Treetops has been a friend of mine for three years. A man of the soil, life has been precarious for him and his family. Quite recently, for example, part of his rice crop was ruined by elephants. There was a time, not so long ago, when he not only had all nature against him—including the elephants—but the mountain gods too. One day he talked of presenting me with a fowl; "—but," he said, "the



The tree with the hide-out overlooking paddy fields in the Kond Hills

only one I have is a cockerel, which I have put by for the gods." Undaunted, he gave me a papaya fruit instead!

But that is history. He and his wife have now accepted Christ; and life for them has changed radically. Of course, their livelihood remains the same; and doubtless the elephants will still come. But he now knows that God is with him, not his enemy. It makes a dif-



Treetops with his family



Treetops' home in the Kond Hills, India

ference, this—especially for a simple man of the forest.

His son, adept at ploughing and jungle lore, is now adding to his usefulness by learning to read. Noting his enthusiasm one day we gave him a reading primer, and a slate to practise with. How grand when he can read the Word of God for himself!

Missionary Prayer Meeting

Now switch back to 3 April, 1962. I was in England then, speaking at a missionary prayer meeting: Trinity Road Baptist Church, Tooting.

I spoke of Treetops and showed colour transparencies. There on the screen was his hide-out in the tree overlooking the fields; and there again was a picture of him making a handle for his own axe. . . . I described how he and I had first met at that spot; how we both climbed the tree and sat chatting in the hide-out; how he took me up the hill to his home—the time when his children bolted at the sight of a white stranger.

I explained how eagerly I had awaited God's leading for an opportunity to tell Treetops about the Saviour, but that no suitable opportunity had come. Instead, some of his own re-

lations from another village told him of their own experience of Christ. But he was not convinced.

At that prayer meeting several people specifically prayed for Treetops. (Incidentally it was Trinity Road that gave him that name, as they prayed for him. How were *they* to know that his real name was Bodomajhi?).

Next scene: a packed Young People's Rally at Rayner's Lane, Harrow, on Sunday afternoon, 24 June, 1962. More pictures of Treetops. Two young ladies asked for his name that they might pray for him.

Less than a week later I received news from a colleague in the Kond Hills that Treetops was definitely inquiring about Christ. I phoned the news to Trinity Road and Rayner's Lane.

Brother and Sister in Christ

Soon after returning to India last autumn I met Treetops again—this time, freely able to share the things of Christ with him. He and his wife were no longer just friends, but a brother and sister in Christ.

One Sunday morning I led the worship of the living God in a rustic little chapel, not far away from Treetops' home. It was near a village in a valley.

Built by Treetops and several other Kond families who have recently accepted Christ, it was not quite finished.

As I taught that little group of believers, my mind harked back to Trinity Road, Tooting and Rayner's Lane, Harrow.

Not surprising, really.

The photographs illustrating this article were taken by the Rev. Bruce Henry.

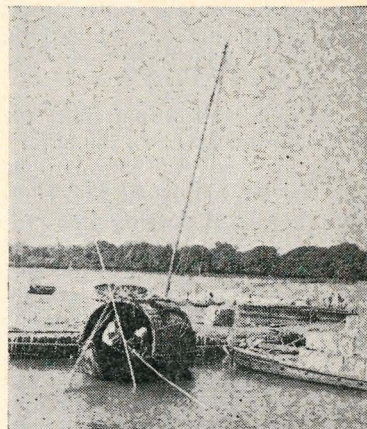
*Pray for our
missionaries and
the national
churches in which
they serve*

EGGS

Only ten per cent of Indians can afford to buy eggs. This was revealed by a survey carried out recently by an expert.

The poultry production adviser to the government of India stated that the average number of eggs eaten by a person in India was as low as six per year. The scarcity of eggs was due to the high cost of feeding poultry, the high rate of poultry mortality and the general absence of hygienic methods.

Since eggs are useful in giving a balanced diet, more eggs would mean more food and better health for the people.



A typical country boat in West Bengal

Should Gifts be Earmarked?

An interesting point about giving money to the missionary cause is raised in a letter from Rev. Edward Williams, who is a member of the staff of Serampore College.

The point has special reference to large, or fairly large, gifts, but it also has a wider reference.

It may be put in the form of a question: Should the donor earmark the money for a specific purpose?

At Serampore, the College authorities are anxious to keep it a truly Christian institution. So, how many of the posts ought to be filled by committed Christians? Whatever may be the answer to that question, it is a fact that the Arts-Science Department would collapse without the non-Christian members of the teaching staff. These essential people, however, can feel that there is discrimination against them.

A large part of the problem is

economic. Some members of the staff find real difficulty in making ends meet on their salaries.

Mr. Williams comments: "It is hard for them to see new buildings going up in the College on earmarked grants and then to be told that the Council is unable on its present budget to give them any help. If only people would realize this when they give large sums of money earmarked for special purposes!"

HELPERS IN CHRIST JESUS

The B.M.S. Report for
1962-63

Price 1s. (postage 4d.)

from:

B.M.S., 93 Gloucester Place,
London, W.1.

Forty Tons of Supplies for Book Centre

Some forty tons of supplies, including thousands of Bibles and New Testaments, have been sent to Stanleyville, Republic of Congo, to stock new book centres.

The headquarters of the new enterprise are in centrally-situated premises previously occupied by the United Nations. They consist of several shops, some of which are being used as stockrooms, and over the shops are apartments in which the missionaries are living. Although the building is modern, it was not in very good condition when taken over and a good deal of renovation has been needed.

Mr. and Mrs. Peter Briggs, who are in charge of the enterprise, have secured the services of two Swahili-speaking missionaries who will be running a mobile bookshop attached to the Book Centre.

The All-Africa Conference of Churches

(Continued from page 122)

examine afresh the relationship between Christian unity and the missionary outreach of the church. Nor must the two great sermons of D. T. Niles go unrecorded. "To whom does tomorrow belong?" and "The valley of Achor shall be a door of hope" hammered home to the minds of delegates the responsibility of the Church in the world and the infinite resources of God. God will not be defrauded.

Permanent officers appointed

Towards the end of the Assembly permanent officers were appointed. Mr. Samuel Amissah of the Methodist Church of Ghana will succeed Dr. Donald M'timkulu in January 1964. The Rev. James Lawson of Dahomey became associate general secretary. He, too, is a Methodist.

Churches that accept the basis of membership before 20 April, 1964, will be considered founder members of the Conference.

Baptist representatives

The Baptist churches in Congo, linked with the B.M.S., were represented by the Rev. Daniel Mompoko of Ntongo and Rev. George Tomatala of Thysville.

Although eighty per cent of the budget is for the present to be covered from outside sources, it is hoped that the African churches themselves will pay an increasing share.

Five permanent commissions have been set up to study the churches' responsibility in the following fields—the Life of the Church, the Church and Society, Christian Education, Formal Education, and Literature

and Mass Communication.

On the first Sunday a Service of Dedication was held in the great Anglican Cathedral on the Namirembe hill when representatives from over one hundred churches shared in a communion service celebrated after the rite of the Church of South India.

On the second Sunday we were guests for the day of village Christians who fetched us from our lodgings, took us out into the highways and byways north of the great lake Victoria Nyanza, to share in worship with those at the "grass roots" of the Church's work. It was an inspiration to share in the great service of inauguration, but no less to see the results of the East African Revival in the faces of village folk. The message of Easter Day was at the heart of it all.

From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

THIS month the Mission House is quieter than usual. Some of the staff are on holiday—August is the most convenient month for it is a month without committees and a month in which the flow of correspondence from the churches subsides. Some are involved in Summer Schools—at Barton, Boscombe, Cilgwyn, Alloa, Hoylake, Penzance, Seaford and Worthing, serving as President or Secretary or Lecturer or Hostess or Group Leader or Clerical Assistant.

May I ask you to remember in your prayer the work of the Summer Schools. They are attended by some of the finest and most promising young people of our churches. From past experience we know how significantly Summer School can influence them. In many cases a resolve to follow our Lord Jesus Christ is confirmed and strengthened. Some for the first time really hear His call and respond in personal faith to it. There are those who will for the first time have their interest kindled in missionary work overseas through hearing descriptions of it or through meeting with missionaries on furlough. There are those who meet their life's partners who will share with them their service for our Lord. It is impossible to calculate what the Society and the churches owe to the

B.M.S. Summer Schools. Please pray for them and those who lead them.

God has given us in recent months so many things to encourage us. From Orissa we have heard of continuing advance in all three areas: Ganjam District, West Orissa and the Kond Hills. Round Monghyr in Bihar, Balurghat in West Bengal and Dinajpur in East Pakistan those working among Santhals, Mundas and other tribes are seeing good harvests for their labour. In Brazil the work is still going forward with remarkable speed.

On the Home side there has been a steady response from churches and from individual friends to our Deficit Appeal. We have heard, too, of plans being laid and determined efforts made to win the interest of more and more people in the B.M.S. and so ensure a considerable increase in our annual income. This, of course, is vital. We need an increase (apart from Deficit contributions) of twenty-five per cent over last year if we are to raise successfully the amount required to finance our present work.

But our first task is still to clear the Deficit completely by 2 October.

Yours in His service,

A. S. Clement

Idols Thrown Away

Large numbers of people in the villages around Udayagiri in Orissa, India, are throwing away their idols and asking for Christian teaching.

Many more pastors and evangelists are needed to cope with the situation.

The schools and hostels at Udayagiri have not enough room now to take all the children for whom admission is being sought.

United Bible Societies' World Campaign

Senior executives of twenty-three world Bible Societies are now engaged in promoting, in their respective countries, the Campaign upon which they agreed in Tokyo recently, under the leadership of the Archbishop of York. The British and Foreign Bible Society's General Committee, meeting in July, gave the Campaign their full support.

For the three-year period of its duration, the Campaign is designed to secure a spectacular increase in world Scripture circulation by the Societies, which at present runs at the rate of about fifty million copies a year.

It is intended to increase this to seventy million in 1964, to 100 million in 1965 and to 150 million in 1966.

THE BAPTIST TIMES

Urgent missionary news, official B.M.S. announcements, and missionary articles appear regularly in *The Baptist Times*, with the co-operation of the Society's officers and editorial staff.

Keep up-to-date by reading your own paper.

THE BAPTIST TIMES
Every Thursday - 5d.

From newsagents, church agents, or by post from:

The Publications Manager,
6 Southampton Row,
London, W.C.1.



(Based on the Prayer Calendar)

Prayer is asked this month for the Church in northern Angola and Angolan Christians in exile in Lower Congo. From time to time news is received of the small groups still meeting for worship in the forest hideouts of refugees or guerrilla bands.

In northern Angola, only one Protestant mission station, that of the Canadian Baptist Mission at Quimpondo, is still open.

Remember also Christians living in Southern Angola and Missions working in that area.

A relief programme

Some 250,000 Angolan refugees are now in exile in Lower Congo. Many of them are maintaining a faithful Christian witness and have strengthened the Lower Congo Baptist churches. Missionaries of the B.M.S. are helping to maintain a relief programme for those still in need. This includes the distribution of food and clothing, medical care and an educational programme.

For the mission house staff

Prayer is also asked for the staff of the Mission House in London as they help to maintain the interest of the home churches in the missionary cause and further the extension of God's Kingdom abroad through relations with national churches and missionaries.

ACKNOWLEDGEMENTS

(Up to 13th June, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., Refugee and Famine Relief, £5; K.D.Y., Angola Refugee Children, £1; E.R., Refugee Children, £5; Anon., Famine Relief and Refugees, £3; Anon., £1; "In memory of Mrs. E. K. Kingston", £1; Anon., For work of Rev. Colin and Mrs. Grant in Ceylon, £1; Anon., £4; A Friend, £1; "Laid Aside", For Angolan Refugees in Congo, £3; Anon., £16 6s. 6d.; Anon., for Agricultural Work, £1; Anon., £1; A reader of *Baptist Times*, £1; Anon., Relief of Chittagong cyclone victims, £1; A reader of *Baptist Times*, £3; Anon., £1; Anon., B.M.S. Agricultural Work, £1; F.W.O., 10s.; Anon., £1; Anon., 8s.

Medical Fund: Anon., Work in Congo, £20; M.I.T., £2.

Deficit Appeal: Anon., £1; Anon., £1 1s.; Anon., £1; Anon., £5; Anon., £1; Anon., £1; Anon., 12s.; Anon., £1; Anon., £1; Anon., £1; Anon., £1; Anon., £2; Anon., £1; Anon., £1; Anon., £1; Anon., £1 10s.; Anon., £1; Anon., £1; Anon., £5; Anon., £1; Theye, £2 6s.; Anon., £1; Anon., £1; Anon., £1; Anon., £1; A Student, £1; Anon., £2; Anon., £1; Anon., £1; Anon., £1; Anon., 11s.; Anon., £1; Anon., £1; Anon., £1; Anon., £1; A reader of *Baptist Times*, £1; F.B., £5; Anon., £5; Anon., £1; Anon., £1; Anon., £2; Anon., £1; A reader of *Baptist Times*, Devon, £1; Anon., £1; Anon., 15s.; Anon., £1; Anon., £1; Anon., £1.

Legacies

The following legacies have been gratefully received in recent months:

May								£	s.	d.
13	Miss H. E. M. Hyde	...	...	...	...	...	...	50	0	0
15	Miss D. F. Scott	...	...	...	...	...	...	50	0	0
17	Miss M. D. Smith	...	...	...	...	...	...	560	11	11
22	Miss G. F. Salinger	...	...	...	...	...	...	1,965	6	4
27	Mrs. Annie Jenner	...	...	...	...	...	...	50	0	0
30	Mrs. V. B. Papworth	...	...	...	...	...	...	500	0	0
30	Miss N. H. Kemp	...	...	...	...	...	...	25	0	0
June										
11	Miss J. R. Christie	...	...	...	...	...	...	1,139	9	9
11	Mr. E. H. Colman	...	...	...	...	...	...	500	0	0
11	Miss E. Hargreaves	...	...	...	...	...	...	50	0	0

MISSIONARY RECORD

Arrivals

15 May. Mr. R. P. Wigmore, from Ludhiana, India.
16 May. Rev. G. V. Prosser, from Ratnapura, Ceylon.

5th June. Miss M. J. Greenaway, by air for Upoto, Congo Republic.
7 June. Miss P. M. P. Davies, for Brussels.

Departures

17 May. Rev. C. A. and Mrs. Grant and family, for Kekirawa, Ceylon.

Death

11 May. Rev. R. W. Edmeades, in South Australia (India Mission, 1910-45).

OUR CONTINUING TASK

By A. S. CLEMENT

Price Sixpence : Postage Twopence

From: Baptist Missionary Society
93 Gloucester Place, London, W.1.

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic Wesphone London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

THE BAPTIST PUBLISHING HOUSE

DEEP DOWN

The author, a minister for over 30 years, shares with his readers "deep water" experiences—some of the mysteries before which we must bow in humility and reverence. A book with a message to those who cry unto the Lord "out of the depths".

Harold T. Barrow

4/6
(postage 4d.)

THE MYSTERY OF THE WHITE STONE

A book which challenges young people today with the problems and opportunities of the Church overseas. It focuses the break-through from the old concept of foreign missions to the new situation in which the older churches must help and advise in the growth of the indigenous local churches.

D. W. Thompson

4/6
(postage 4d.)

CAPTAIN SEBASTIAN

Fifty-two stories for young people. Just the book for ministers who require an interesting story with some point in it.

F. Chenhalls Williams

4/6
(postage 4d.)

INVITATION TO BAPTISM

R. E. O. White

5/-
(postage 5d.)

ROOTED IN FAITH

In the light of the coming "Great Church" of tomorrow, Professor Healey speaks on what Baptists, Congregationalists and Presbyterians feel about the Great Ejection of 1662.

F. G. Healey

9/6
(postage 7d.)

THE ARK OF GOD

A study of modern novelists James Joyce, Graham Greene, Aldous Huxley, Rose Macaulay and Joyce Carey. Five brilliant essays in which the author argues that social and world conditions have so changed that the old pietistic answers to its problems no longer suffice. The Church would do well to listen to the witness of contemporary "secular" literature.

Douglas Stewart

8/6
(postage 7d.)

ORDERS AND PRAYERS FOR CHURCH WORSHIP

Compiled by E. A. Payne and Stephen F. Winward
A comprehensive guide to the conduct of Divine Worship for ministers and all who have the responsibility and privilege of leading in worship. Orders of Service for the Lord's Supper, Baptism, Dedication of Infants, etc., and for special occasions. Selected Scripture sentences and Lectionary Prayers for public and private use. Compiled primarily for Baptists, this book will be welcomed in all kindred denominations.

Compiled by E. A. Payne and Stephen F. Winward

12/6
(postage 8d.)

WHAT BAPTISTS STAND FOR

A revised and enlarged edition of a book on the Baptist position which has already proved its worth. Based on a careful study of the New Testament and enforced by wide reading in other fields, it seeks to show that Baptists have a vital contribution to make to the Church in these changing times.

Henry Cook

10/6
(postage 9d.)

BAPTIST PRINCIPLES

Paper covers. Thoughtful Baptists are increasingly inquiring concerning the distinctive life and witness of our denomination. What is our special contribution to the Christian Church as a whole?

H. Wheeler Robinson

2/6
(postage 4d.)

WILLIAM CAREY

A new biography of the famous founder of the B.M.S.

J. B. Middlebrook

5/-
(postage 5d.)

CAREY'S ENQUIRY

A special facsimile edition of the famous historic book first published in 1792.

10/6
(postage 8d.)

THE STORY OF SERAMPORE COLLEGE

YOUNG MAN IN A HURRY

The thrilling story of William Carey, specially written for young Baptists.

Iris Clinton

12/6
(postage 10d.)

4/-
(postage 8d.)

HEROES OF THE BAPTIST CHURCH

The story of the beginnings and the growth of the Baptist denomination presented by means of sketches of great personalities. Written primarily for young people, but many not so young will find it an absorbing tale.

Ronald W. Thomson

2/6
(postage 7d.)

THE BOY WHO ESCAPED

This fine missionary story of 128 pages with several black and white illustrations, is told by one who was a missionary in tropical Africa for many years. The scene is set in the Congo. It is a rattling good yarn. Having children of her own, the authoress knows how to tell a good story. The book will fascinate young and old. An admirable gift or Sunday school prize.

Rhoda Couldridge

6/-
(postage 5d.)

HOMES WHICH JESUS VISITED

The Gospel story is most attractively told for children. Fiction is employed in a manner which does not offend the most fastidious taste, and which makes the Gospel narrative appealing to youthful readers. The last four of the 20 chapters tell of the missionary activity of the Church in our own day.

W. E. Booth Taylor

2/6
(postage 6d.)

SO YOU HAVE LEFT SCHOOL

A talk to boys on such questions as relations with other workers, right use of money and of leisure, sex, etc. It is just the book for churches and Sunday schools to present to school-leavers.

R. E. Cooper

1/-
(postage 2½d.)

THE CAREY KINGSGATE PRESS LIMITED

6 Southampton Row . L

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MISSIONARY HERALD

SEPTEMBER 1963

PRICE SIXPENCE

INDIA

**EAST
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CEYLON

**CONGO
REPUBLIC**

ANGOLA

JAMAICA

TRINIDAD

BRAZIL

**SIERRA
LEONE**

**HONG
KONG**

NEPAL



Villagers mending their nets near Upoto, Congo

(Photo: D. A. Rumbol)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

ARE WE DECEIVING OURSELVES?

THOSE who in General Committee are responsible for deciding the future policy of the Society are very much aware that in many cases missionary policy is subject to finance and oftentimes limited by it. This has been the situation for at least a decade, or even longer.

Unfortunately the B.M.S. has been forced each year to plan in terms of a holding budget; for any major expansion of the Society's work would call for a large increase in gifts from the churches.

An era of inflation

We live in an era of inflation. Most of us are aware of this as each year our housekeeping bills regularly rise and our salaries seem to buy less and less. The pound buys far less than it did in 1939. Its purchasing power has decreased and although most of us seem to have more money than we did, say, ten years ago, the money we have, in fact, purchases less than it would have five years ago.

What is true for us is equally true for the missionary society. The B.M.S. budget is certainly larger than it was ten years ago. It is larger than last year; but its purchasing power continues to decrease. For example, the cost of passages continues to go up and therefore the cost of sending missionaries to the field exceeds that of, say, five years ago. Building materials in India or Africa cost vastly more than they did in the days when new mission stations were opened or even pre-war. The result is that the Society has not the flexibility it would like to have in regard to its policy. The maintenance of existing work is taking the major part of its resources.

Against this we cannot fail to balance the fact that the number of those who have not heard the name of Jesus Christ is greater now than in the days of William Carey. The world population explosion means that the missionary task today is a larger one than in the days when the Protestant missionary movement started.

More missionaries needed

We rejoice in the fact that the result of the missionary movement of the last century and a half is seen in the growth of national churches with whom the Society shares, in partnership, the task of world evangelism. Ten years ago the Baptist Missionary Society and other missionary societies were beginning to think that the growth of these national churches and an equal growth of national leadership would mean that there would be a smaller demand for missionaries. Suddenly in the last year or two it has become quite clear that these churches now need more missionaries and are likely to need even greater numbers of them in the years that lie immediately ahead.

Such a challenge cannot be ignored or, if it is ignored, we are failing in the task to which God has called us. Missionaries and finance are linked. If a Society increases the number of its missionaries, then it must be able to support them worthily, and each missionary added to the Society's roll means increased expenditure in its budget. Yet the Society must face the fact that, on an average, Baptist church members in this country are giving less in purchasing power to the Society than they did pre-war.

Have we for too long deceived ourselves into believing that we

are a missionary-minded denomination? If every Baptist church member gave only 30s. a year to the Baptist Missionary Society, the Society would have very few financial difficulties. If every Baptist church member gave 1s. a week to the Society the B.M.S. would be in the happy position of being able to meet some of the many challenges that continually confront it.

Now is the time

September is the month when most of us consider that our church work begins again after the summer break. *Now* is the time to press seriously upon our churches the claims of the worldwide missionary task which confronts the Society, and the fact that missionary policy to have teeth must be adequately supported financially.

Are we concerned, truly concerned, to proclaim the Gospel of the Living Saviour to every nation? If so, we must prove it by our actions as well as our words.

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CEYLON TODAY

1. Witness Through Education

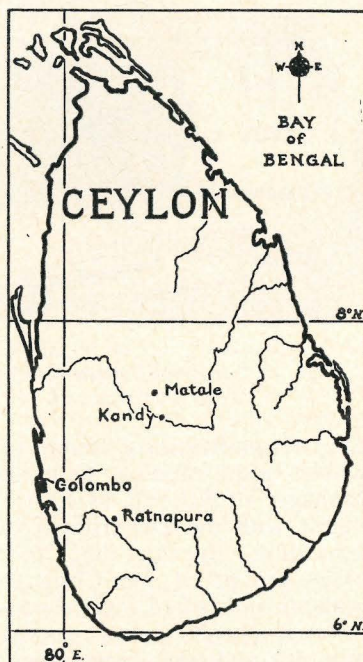
By WINIFRED G. TURNEY, *B.M.S. Field Secretary for Ceylon*

LAST year the Baptist churches in Ceylon celebrated 150 years of Baptist work in the island. James Chater, our first missionary there, arrived on 16 April, 1812, three years before British rule was established throughout the whole country, although British forces had been in occupation since 1796. Portuguese and Dutch governments had in turn ruled the island for the previous three hundred years, and Christianity, both Roman Catholic and Reformed, was known at least in the maritime areas.

The B.M.S. was, however, the first society of the British period to send missionaries to Ceylon: Methodist and Anglican missionaries followed soon after.

Many of the army officers and government officials in those early days were keen Christians and welcomed the arrival of the missionaries, several of whom ministered to the troops as well as doing their evangelistic work. From the beginning until very recently, missionaries and churches received much help and encouragement in their work from military and civilian European residents. They not only gave financial support, but also gave an active witness as deacons and lay preachers.

Ferguson Memorial Hall at the Cinnamon Gardens Church commemorates a family who played an important part in the life of the church: the Ferguson family founded one of the great newspaper firms in Ceylon. Ebenezer Daniel, the great "Apostle of Lanka", died in the home of the Governor, who had a great regard for him and his work. The wives of these officials were very interested in the work

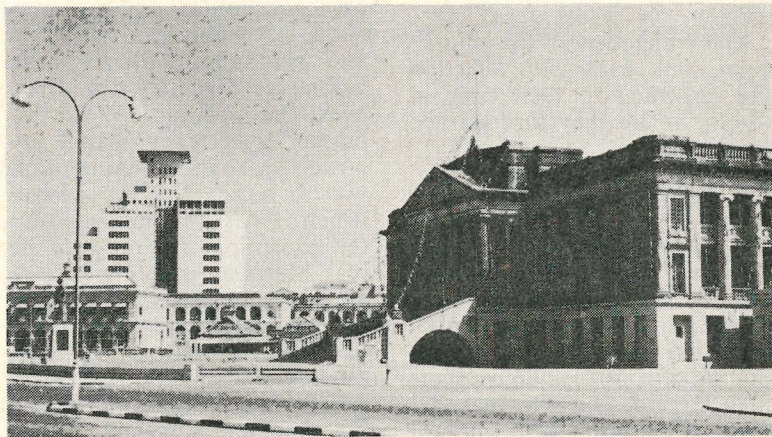


of the girls' schools, and helped where they could.

Those who were in a position to do so often helped Ceylonese Christians by giving them employment or recommending

them for appointment, and this quite natural expression of Christian concern has often been criticized by the opponents of Christianity. However, it is a criticism which, whether justified or not, can no longer be levelled, for, by the time the Ter-Jubilee was being celebrated, the situation in Ceylon had completely changed. Twelve years earlier, in 1948, Ceylon had become politically independent, a self-governing member of the Commonwealth.

This transition to independence was achieved without bloodshed or violence, although in the early days of the struggle some of the leaders of the movement were imprisoned for a short time. Much has been said against colonial rule, but at least in 1948 there were those trained and experienced in political leadership and in all the aspects of administration who could take over the country. They had been prepared during the years of colonial rule, working with British officials. They took over a country whose



(Photo: A. S. Clement)

The Ceylon Parliament buildings in Colombo

agriculture, industries, transport and communication systems and educational structure were well developed and in good running order.

Since then much has been done to develop the country still further with help from other countries, under the Colombo Plan and through various international organizations such as the World Health Organization.

That there were those ready and capable of taking over was due in no little measure to the educational work of the B.M.S. and other missionary societies, who all concentrated on this particular kind of work.

As he went round the villages soon after his arrival, Ebenezer Daniel found a great need and demand for schools and so, since medical services were being provided by the Government, it was decided to set up village schools wherever possible. Through the years these schools developed and expanded until they reached a very high standard, and the "high" schools in the main towns were comparable with many in Britain, taking the same examinations as the children in similar schools in this country. These schools have, through the years, been staffed by devoted Christian teachers although open to children of any religion.

Many members of the Church today look back with affection and gratitude to their time in school, where they first learned about Christ.

Natural development

As the schools developed and increased in number it was natural that the Government should co-ordinate the system of education and exercise a certain amount of control and give some financial aid, but the management of the schools, the appointment of staff and the running of hostels remained with



(Photo: A. S. Clement)

A Hindu Temple used by Tamils in Southern Ceylon

the denominations, each of whom appointed a General Manager of Schools as liaison officer with the Department of Education. By this time, too, other groups of non-Christian philanthropists had formed educational societies and opened schools, and the Government itself had opened others, as well as founding the University of Ceylon.

Schools nationalized

It was natural that after Independence the government of Ceylon should be concerned about the educational system, and both the political parties had stated that they would take over the schools. When the present government came into power one of its stated intentions was to nationalize the schools, which it has now done (with a few exceptions for the time being). Management of the schools, appointment of staff, ownership of the buildings and furniture has passed entirely to the government.

The only school left to us at the moment is Carey College, Colombo, a school for boys, whose principal is the Rev.

W. G. Wickramasinghe. This school has not been taken over because it was receiving no aid from the government. It charges fees instead.

Because of our long tradition in education, this step has been a blow to the Church. Many individual Christian teachers will no doubt suffer hardship under the new system, perhaps by being transferred to schools away from their home district. It will probably be more difficult for Christian young people to become teachers, because of the government policy of appointing teachers in proportion to the religion of the pupils.

A vital witness

There is no doubt that this particular sphere of service is now closed to us, but Christian teachers still have a vital part to play even in government schools, especially as they go out, perhaps, to villages where there has not been any Christian witness before. Some of them may have to stand alone in their witness, and they do need our support in prayer.

(To be continued next month)

Increase Your Giving

The giving to the B.M.S. of Willesden Green Baptist Church, London, N.W.10, has increased from £280 in 1958 to £394 in 1962. The secretary, Mr. K. W. Lee, writing to the Mission House, said that the major factor in this has been the adoption of a "dual envelope" method of systematic giving.

Totals for all missionary causes in the church's giving rose from an average of £550 to £777 in 1962.

The blank envelopes are supplied

by the Duplex Movement and the church prints on one envelope "For the support of our Church and its ministry" and on the other which is attached "For the Church Overseas (Baptist Missionary Society unless otherwise indicated)".

On this basis the church members give their maximum systematically and regularly. The church members have "more or less set our faces against all extraneous appeals".

The minister of the church is the Rev. R. R. Rodney Collins.

35,509 Baptisms in 1962

The 3,783 churches related to American Southern Baptist Convention mission work overseas baptized 35,509 persons during 1962, bringing total church membership to 487,943. The baptisms, 1,145 more than for the year before, represent a ratio of one for every thirteen church members. Fifty-seven per cent of the churches, or 2,151, were self-supporting.

The mission board appointed 127 missionaries during 1962, bringing the staff to 627 at the end of the year.

Missionaries were designated for five additional countries—Trinidad, British Guiana, the Dominican Republic, Uganda, and India—bringing the number of geographical entities served by the board to fifty-two.

The missionaries worked alongside 3,656 nationals who were engaged in church-related vocations, 1,850 of them ordained ministers.

Helping to train nationals for leadership in their churches and countries were 1,060 Baptist schools, with enrolments totalling 169,178. On the staffs were 290 missionaries and 5,656 nationals.

Medical treatment was given to 328,898 patients by 18 Baptist hospitals and 46 clinics and dispensaries. Seventeen publishing centres produced 230,000 copies of the Bible, and 12,880,000 copies of 852 other publications.

Letters on Purpose

In *Letters on Purpose* by Max Warren (The Highway Press, 6/-) have been re-published some of the interesting news letters which Canon Max Warren sent out when he was secretary of the largest British missionary society.

These letters have been highly valued by more than members of the C.M.S. and the particular letters selected for republication throw a great deal of light on the modern missionary movement and the problems which it faces today. This is a book which is well-worth reading.

Audio - Visual Aids Secretary

Group Captain A. D. Miller, F.I.B.P., A.R.P.S., whose selection for the post of Assistant Secretary for Audio-Visual Aids was an-



nounced in the June issue of the *Missionary Herald*, starts work at the Mission House this month. He has always been keenly interested in the work of the Denomination, has been in Baptist membership for over thirty years, and is a deacon of Beechen Grove Baptist Church, Watford.

During his Royal Air Force service he visited many parts of the world and has met and worked with people of many races. His first-hand knowledge of human problems and Christian work abroad will be of great value as he joins the team at Gloucester Place.

This breadth of experience and depth of understanding, together with his professional qualifications and administrative ability, he now brings to his new responsibilities with a deep sense of calling and dedication to the service of God.

For Your Church Magazine

Brief church magazine articles about the work of the Society have already proved to be popular. Over two hundred churches are using them regularly.

Do you have a church magazine? If so, how do you obtain missionary material for use in it?

Church magazines rarely have space for long articles so the articles issued by the B.M.S. are

approximately 200 words in length. They are provided at monthly intervals and give an up-to-date picture of some aspect of the Society's work.

If you are interested in receiving such articles please write to the Editorial Department, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

UNITED MISSION IN A ONCE FORBIDDEN LAND

By MARGARET ROBINSON

GREETINGS from Kathmandu! But do you know where Kathmandu is? You will see from an atlas that it is in Nepal which has Tibet in the north and India in the south. On the east it touches Sikkim—separated from that wee place by a beautiful mountain—Kanchenjunga, the sight of which the people who go to the Darjeeling Language School very much appreciate.

There are, in Nepal, about eight million people who are of varied race—one of which I am sure you have heard—the Gurkhas—who were in the British Army during World War II, and some of whom are, I believe, even now in the south of England.

The capital city of Nepal is Kathmandu, which is situated in the biggest valley of Nepal, thus giving its name to that valley—Kathmandu Valley. This is the biggest flat (or very nearly) area in all of Nepal—the remainder is quite mountainous.

The history of Nepal is very exciting, as is its scenery, and, since there is neither time nor space here, I would suggest that you might like to read the following two books. For a reasonably true, though a little biased modern history, may I draw your attention to *With a King in the Clouds* by Erika Leuchtag, and for a description of the country, how about *Nepal* by Toni Hagan, which I hope by now is available in the public libraries in Britain. It is a beautiful book, well illustrated, but, I fear, a little expensive, although a very good book for one's own library.

The religion of this little

country is largely Hinduism, but it is a Hinduism which is very mixed up with Buddhism and even a little Animism. For instance, in most Hindu temples there is a Buddhist shrine. Then, of course, there is the more definite Buddhism of the Tibetans who are here in large numbers, as refugees from their own country.

The Kathmandu Valley covers about 280 square miles and is about seventeen miles in any direction. The population of Nepal has its greatest numbers in this valley.

Into this area stepped the United Mission to Nepal, in the year 1954. Round the India borders there were many societies who had, for many years, had a prayerful interest in this

“new” country. In 1935, for instance, various societies joined together to form the Nepal Border Fellowship. There was also, for a very long time, work going on in Darjeeling among the Nepalese, some of which resulted in the return to Kathmandu of a Nepali Christian—Robert Kartak—who, with his wife, felt burdened for his fellow-countrymen. So he returned and is known and loved by many—Hindus and Christians alike.

In 1954, after much discussion and prayer, there was the first Board Meeting to launch the United Mission to Nepal. At this meeting were representatives from ten different missionary societies.

So, here we are! Now there



(Photo by courtesy of the Regions Beyond Missionary Union)

Ploughing is uphill work in the hills of Western Nepal

are twenty-one societies taking part in this United Mission—not all of them have missionaries here, but they all support us . . . in both prayer and gifts.

Shanta Bhawan is the name of the hospital in Kathmandu, where we have surgical, medical, obstetric and paediatric patients. We also have an Out-Patients' Department, which has huge daily attendances, usually in the region of two hundred and sixty, although often many more come!

We have district clinics operating too, when a doctor and one or two helpers go out to villages in the valley once each week, to see patients and prescribe treatment for them, or alternatively bring them in to the hospital when in-patient treatment is necessary.

A little way from the hospital, but still in the valley, is the United Mission to Nepal Girls' High School which does a very valuable piece of work. Yet again, in the valley, is a small hospital, which is growing steadily in the work it does, particularly in T.B. treatment, as the doctor is very interested in this branch of medicine.

Then, outside the valley we have, to the west, first, the Gorkha Project, which includes educational, agricultural and medical work. This is situated at the top of a hill which takes four hours to climb, but when the top is reached, what a rewarding view! The snows are nearer and the weather is better than in the city.

Still further west is the Tansen project which has another hospital—a smaller one than Shanta Bhawan, which is also doing valuable work in the public health field.

Right away, almost on the western border is Dandeldhura, a place to which a young couple and their six weeks old son have just gone to begin agricultural work.



(Photo by courtesy of the Regions Beyond Missionary Union)

A street scene in the Kathmandu Valley

If we go off to the east of Kathmandu, eight days' walk from the valley, we come to Okaldhunga—where again we have a small dispensary, which has as its "extra" work in prophylactic measures.

Imagine stepping into this sort of situation—"raw" from England! After nearly nine months, I cannot begin to remember much of what I thought then, as my liking for, and feeling "at home" in this place is growing daily.

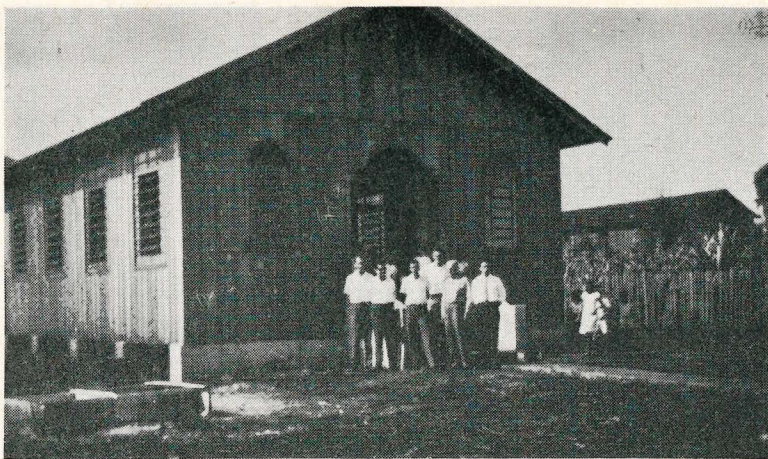
In Kathmandu itself, there is much of interest to be seen—from temples in the old style, to a very modern "reviewing stand" on the Parade Ground.

As I glance out of my bedroom window, into the field just outside, quite often I see two women turning over the earth, with a sort of spade which is fixed at right angles to the handle, whilst a man looks on. And in the shade of a huge umbrella sits baby, an older child being in charge there.

If I lift my eyes still further, I

can see, at the right time of the year, the snow-capped peaks of the Himalayas, the splendour and majesty of which are quite indescribable. On a clear day, 200 miles of mountains are visible from Kathmandu. We cannot see Everest from here, as there are other mountains standing right in front, but we catch a little of the excitement when an Expedition goes there, as the American Expedition did just a little while ago.

Of course, there is much work here for us, particularly since, in common with most mission hospitals, we are so short-staffed. But it means a tremendous amount to be working at such a tempo in beautiful surroundings. I shall never cease to praise God for setting me down right here, where, with the dawning of each day, one is so conscious of His Hand over all. I find myself constantly singing "How Great Thou Art"—it so rightly expresses what most of us here in Nepal feel about our God and His Great Love.



(Photo: R. M. Deller)

Rev. Derek Winter and Rev. A. Brunton Scott with four Brazilian pastors outside the Cascavel Church

DOCTORS URGENTLY NEEDED

Two hospitals in the South Asia fields of the B.M.S. have urgent need of doctors.

Dr. Dorothy Medway was the only doctor on the staff of the Christian General Hospital, Palwal, North India and therefore was constantly on call for many months. There is great need of a missionary doctor to assist her.

No Doctor available

Earlier this year the hospital management committee wrote to the Society requesting it to fly a doctor out immediately. But no doctor was available.

Also urgently needed is a doctor to work at Serkawn in the South Mizo District of India. There has been no doctor here since Dr. Handley Stockley retired from B.M.S. service. A young South Mizo doctor is at present gaining experience in another hospital before returning to take charge of the hospital at Serkawn, but in the meanwhile there is no doctor.

A recent letter to the Mission House said:

"How we miss Dr. Stockley! Doctors of his calibre, highly skilled, always cheerful, persevering, compassionate, approachable, sincere, truly devout, are, I imagine, exceedingly rare: but we are in

great need of another doctor like him. *Please send us someone.* Even one who perhaps does not have all the seven qualities of Dr. Stockley!"

Qualified medical practitioners who are keen Christians and could help on a short or long term basis in either of these hospitals are requested to write to the Candidate Secretaries, Baptist Missionary Society, 93 Gloucester Place, London, W.1.

Report from Hong Kong

There is much to encourage the reader who is interested in Chinese-speaking work in the Annual Report of the Council on Christian Literature for Overseas Chinese for 1962. Fifty-three new book titles and thirty new tracts were published during the year, together with six original Bible pictures by the gifted artist Hsu I. Ching.

Bi-lingual Key Books, attractively printed, are now being steadily added to the list of titles.

C.C.L.O.C. are hoping to share in an ambitious plan to build a ten or twelve-storey building in Kowloon to serve as a Christian Centre.

CHILDREN DIE OF

There are still deaths from malnutrition in Lower Congo for the tragedy of Angola is not yet ended.

One missionary writes:

"Two small children here in Moerbeke died of malnutrition recently. Antonio, a twelve-year-old boy who looked more like seven or eight, had fled from Angola, and all his relatives had either been killed or had disappeared, so he came to Moerbeke alone. A distant 'relative' took him in, but when he found that Antonio was too weak to work he was turned out and came to the Moerbeke Sugar Company hospital. Muriel Stevens, the U.C.C. nurse who works there, drew our attention to Antonio. We visited him, brought him some colourful clothes and paid a Christian nurse and his wife to buy and prepare his food. They took him into their home and hearts and treated him as a son.

"We saw the transformation in this little lad. His skin changed colour, also his hair (from gingery-brown to black) and he became stronger and fatter. When it was time for him to leave hospital, the nurse welcomed him into his home. Some months later he got bronchitis, and died after two days—because of his sufferings and hardships and the damage to his system because of malnutrition, he

THE BACKBO MEDICAL

In Congo at Independence the ratio of doctors to the population was about 1 to 25,000. A month later it had shrunk to something like 1 to 75,000. Today it would be about 1 to 50,000. But, as elsewhere, the towns and cities are much better cared for than the rural areas.

The four hospitals which the Society supports, Yakusu, Pimu, Ntondo and Bolobo, are all in the bush. Though Yakusu is only fifteen miles from Stanleyville it

MALNUTRITION

had no resistance. He is one of many young refugees like this.

"At his funeral the only people to take part were the pastor of the church, the missionaries and a few nurses and their wives. No relatives at all—an unknown thing here in Africa!

"The second child was a little girl called Lorina, a five-year-old who weighed less than 20 lb. Her mother had fled from Angola. Her father had been taken to join the Portuguese army, and they hadn't seen anything of him for nearly three years. It was on Good Friday we first saw Lorina—just skin and bones, lying on a filthy rag. With everything at our disposal, plus love and interest and good food and medicine, it was impossible to save her. She died on Easter Tuesday.

"But this sort of thing goes on all the time, week by week, and we feel completely helpless to do anything but scratch the surface.

"A man recently from Angola told us that when the troubles started in his area, he and his wife and seven children fled from their village to hide in the forests. When he came over here last week to get supplies and clothes to take back to them, he said that he only had two children left—the others had either died or had been killed when bombs fell in or near their hiding places!"

ONE OF THE SERVICE

has often been isolated by the breakdown of the Lindi ferry. The other three hospitals serve vast areas where no other doctors are working.

The World Health Organization has sought to maintain health services in the cities but has attempted very little outside. In the bush, mission hospitals are the backbone of the medical service. Their presence has meant the saving of many lives and the prevention or arresting of epidemics.



(Photo: P. F. E. Amies)

Mrs. E. G. T. Madge, Women's Candidate Secretary, with Mr. W. Birtwell and Mr. H. Vaughan of the Mission House staff, loading bundles of clothing that have been sent to the B.M.S. as "Wants" on to a lorry, en route to shippers for baling and onward transmission to Congo. A ton-and-a-half of clothing was sent by this particular shipment, much of it for use among Angolan refugees

WORLD BAPTIST MEMBERSHIP PASSES 25 MILLION

The Baptist World, publication of the Baptist World Alliance, says in its June issue that the membership of Baptist churches now totals 25,198,025 in 115 countries.

This is an increase of 888,487 over a year ago. There were gains of 28,000 in Africa, 50,000 in Asia, 14,000 in South America, 7,000 in the South-west Pacific and 800,000 in North America.

The North American increase came in increases of 500,000 in the report of the National Baptist Convention Inc., which now numbers 5,500,000 and in the Southern Baptist Convention which gained 215,000 to a total of 10,193,052. A gain in the Mexico figure from 17,551 to 60,000 was explained as the correction of an error in the previous figures.

Losses occurred in Central America, where the totals dropped 2,000 and in Europe where totals declined 16,000.

In presenting the new figures in a double page spread of *The Baptist World*, Editor C. E. Bryant said: "Each unit in these statistical tables represents an individual. He is a fellow Baptist who has confessed in his heart and in his own language that Jesus Christ is Lord. Each has followed Christ's example in believers' baptism. Each is dedicated to love of God and his fellow man, and to the spread of the Gospel to the ends of the earth."

The statistical tables, showing Baptist membership in each of 115 countries and also by continents, are published by the magazine each June.

The 1963 continental totals are:

Africa, 401,884; Asia, 860,063; Central America, 119,884; Europe, 1,126,453; Middle East, 695; South America, 226,970; South-west Pacific, 91,014; North America, 22,371,102.

CHRISTIAN WITNESS IN A GROWING CONGOLESE CITY

By DEREK A. RUMBOL

SEVENTY-THREE years ago S.B.M.S. Upoto was founded at the very large and important village of Bopoto near which was the insignificant village of Lisala. Today the situation is exactly the reverse. Bopoto has shrunk whilst Lisala has grown rapidly to become the capital city of the new Province of Middle Congo, with good river and air communications with the rest of Congo.

Ten years ago the population was six thousand, now it is thirty thousand and still growing rapidly. It has been swollen by hundreds of refugees who have been driven here from towns in different tribal territory. People are proud that the President of the Province is in residence, and now, of course, there are hosts of government offices springing up all over the city.

Symbol of prestige

The symbol of prestige and authority for the large number of white-collar workers is the Congolese Workers' Union; the slightest little grievance is enough to send a man there complaining bitterly about his employer, especially if that employer is a European. The increase in the number of bars proves that there is no shortage of money for beer even if there is for practically everything else.

Dominating the city is the Roman Catholic Mission which is perfectly organized for everything from teaching to garage repairs.

Where then does the Protestant work come in? A plot of land near the market is the centre for our work. Here at 6 a.m. on Sundays, when others are flock-



(Photo: D. A. Rumbol)

The airport at Lisala

ing to Mass or to market, some one hundred Christians gather from different parts of the city to worship God. And on Wednesdays a third of them will meet for Bible study and prayer. There is a spirit of keenness and enthusiasm among them—shopkeepers, teachers, administrators, transport workers, mothers—which is thrilling to share. Their deep faith is immediately noticed in time of distress.

Witness through a funeral

For example, at a funeral they impart an atmosphere of peace, in contrast to the noisiness and wailing common at such a time; and as the funeral procession passes through the centre of the city on its way to the cemetery, their hymn singing is a witness to their certainty in eternal life.

Unfortunately, a minority of the members are not at all co-operative with the parent church at Upoto, and they are ready to spread the wildest rumours to discredit the leaders there.

The present church in Lisala is being paid for and built by the local Christians, who are also

combining with our whole Church area to provide a new block of school buildings of which the foundations are already laid. Progress on these buildings is not as fast as they would like because of the high cost of building materials and the small incomes of the people. The Christians are also keen to build a proper church which will be a worthy place in which to glorify God.

The Lisala Christians would be the first to agree that they must grow in the knowledge of their faith, and the big task at the moment is to help them do this, and also to lead the Church to play its true part in the development of Lisala, that in these early days they may weave the fibres of the Christian faith into the pattern of this new city's life.

Responsibility

This responsibility just now falls largely on the shoulders of the African catechist with occasional help from a missionary. But the urgent need calls for a full-time pastoral help. There is

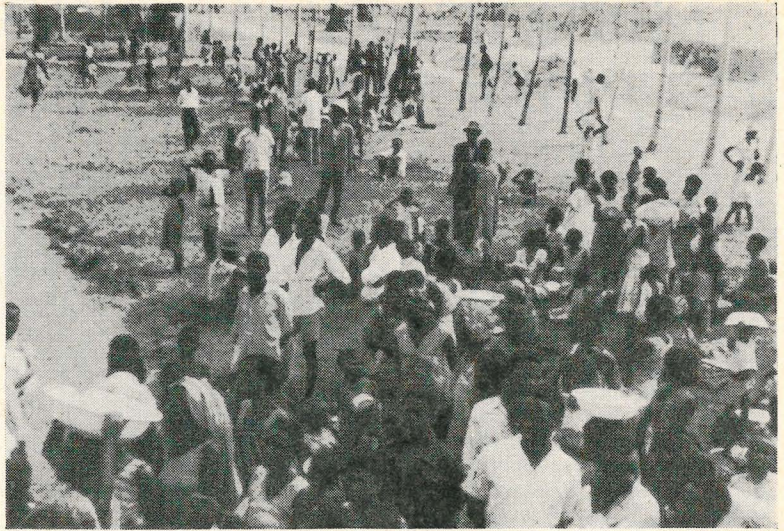
(continued on page 141)

THESE REFUGEES LOST ALL THEY HAD A SECOND TIME!

By PHYLLIS GILBERT

Many of the San Salvador area refugees are living close to the Congo-Angola frontier at Songa. Things are a little better for them now—they have cleared and cleaned the surrounding bush, planted their manioc beans and peanuts, and had built grass houses. One very hot Tuesday morning late in May, many of the elders were sitting at a death palaver, when there was a scream of "Fire!"

The rains had ended early that month, and the grass was very dry. Before anyone could get water, a house in the middle of the village was well alight, sparks were flying in all directions, and the nearby houses had begun to burn too! A woman had accidentally spilt some palm-nut oil on her cooking-fire; it is very inflammable, and within minutes her house was alight, and she had no time to save anything at all.



(Photo P. Gilbert)

Part of the crowd at Songa gathering to receive relief rations and clothes

Because of this three hundred refugees found themselves homeless a second time, and lost all their possessions once again!

Dr. R. Shields and Nurse Betty Gill arrived early on Thursday morning to begin their work at the local dispensary. It was an encouragement and a fine witness to see so many of the Christians who had lost their houses and their possessions in the fire, come to morning prayers, and join in praising and thanking God for all His goodness.

There was little we could do then to help them, but after returning to Moerbeke and Kibentele we worked

all day Saturday preparing parcels of clothes for these people. How grateful we are at times like these for the Wants Boxes! Each family received four or five jumpers or vests, a dress, shirt and clothes for the children, wrapped in a sheet or blanket. Hymn books were given to church members, and fish and dried milk to all.

You should have seen the Land Rover when we set off on Sunday morning with all this stuff. In addition to all the families who lost their homes, we had enough coloured vests for each child in the village. In order to get the hundreds of children in a line, we enlisted the help of some very young revolutionary army soldiers. Each child was determined to be first! After much shouting, pushing, threatening, etc. we managed to get the children sitting in two lines, face-to-face. Strict orders were given out that no one must move until every child and every mother-with-baby had received a vest. Much to our relief there were enough for all. Imagine the disappointment of a small child who did not get one of those lovely coloured vests!

Gratitude is not something we expect. But we felt these people were grateful—truly grateful for what you and we are seeking to do, even in such a small way, to alleviate their sufferings.



Distributing dried fish, milk and clothing at Songa. On the left is Miss Phyllis Gilbert

MISSIONARY LEADERS DISCUSS TELEVISION AND BROADCASTING

How can the churches of the world make full use of radio and television? This was the main subject under discussion at the annual meeting of the Conference of Missionary Societies in Great Britain and Ireland held at Swanwick last June.

The subject had become topical because the Conference has to make up its mind what part it will play in the new Christian broadcasting station opened last February at Addis Ababa, Ethiopia. It is known as Radio Voice of the Gospel. Its franchise was granted to the World Lutheran Federation it being understood that up to half of its transmitting time would be available for non-Lutheran churches. The control of this half was originally offered to the Near East Christian Council, but as programmes will be beamed further east and also into Africa a committee has been set up representative of the Division of World Mission and Evangelism of the World Council of Churches, the Near East Christian Council, the All-Africa Christian Conference and the East Asia Christian Council.



(Photo: A. S. Clement)

Rev. E. John of the S.P.G. Mission to Delhi, Miss W. G. Turney, B.M.S. Ceylon Field Secretary, Rev. S. Patra, Secretary of the Utkal Christian Church Central Council, at the Swanwick Conference

British missionary societies connected with these bodies and with work in the area covered have been asked what contribution they are prepared to make to the cost. It is estimated that to fulfil the time available to the non-Lutheran churches will cost approximately £40,000 per annum.

The Conference noted the significance of the formation earlier this year of a World Association of Christian Broadcasting. On it the

B.B.C. is represented and a member of the B.B.C. staff is editor of its periodical *The Christian Broadcaster*.

A survey of existing facilities in broadcasting and television was presented by Rev. Dennis Saunders after a major address had been given by Mr. E. O. G. Weddell, Secretary of the Independent Television Authority, who urged that the churches in making use of such facilities should aim at devising programmes which would reach the largest possible audiences and not restrict themselves to types of programmes which appealed only to church-goers.

The Problem of Communication

The whole problem of communication was illuminated by Dr. F. W. Dillistone, Dean of Liverpool, in an address on "Word, Image, Action—a Theological Inquiry". He emphasized particularly the importance of television by which, for the first time in history, word, image, and action could be projected together anywhere and, by tele-recording, forward into time.

A considerable amount of time was spent in group discussion the findings of which were most ably summed up by Dr. John Foster who also gave the final address.



(Photo: A. S. Clement)

The Hayes, Swanwick, where the Conference was held

EVANGELISM IN PAISENU'S VILLAGE

By J. K. SKIRROW

PAISENU'S village is within walking distance of Chandraghona and has been visited often by the missionary and evangelist. The other Sunday, however, something new happened as far as Chandraghona is concerned—a concerted effort in evangelism.

The initiative came from a young villager. Last school year he was here in Chandraghona as a boarder and attended the Bible Class run by Michael and June Flowers. He showed interest in the teaching and bought a New Testament. He asked if a party could go to his village. It was a disappointment to us that when we went he was away from the village, having gone to see his father, who works in the reserve forest far away. But his sister, who is now in the school, went with us.

In the Microbus

The venture was made possible because of the Microbus which the hospital now possesses. It was given two years ago by the Volkswagen Company of Germany, through the good offices of the Captain Foundation. Recently the road to Banderban, on which the village is situated, has been made accessible to motor traffic, one of the reasons being that it links the Kaptai Dam and the projected hydro-electric scheme near Banderban. There is even a ferry with motor tugs over our river. Not that the road is all that good. There had been storms the previous week, and at one spot where there is a ford over a stream the Microbus stuck. What a time it took to push and pull and cut away; and

what a joy when the bus was finally pushed clear.

Paisenu is the only Christian in the village. She was converted when she was at our school in Rangamati, and baptized later when she came to our Nurses' Training School. On the occasion of our visit she was coming to the end of her annual holiday. It was partly to back up her witness that we went to the village. Her father has always given a welcome to us when we have gone there. This time, although there were so many of us, he gave us tea and confectioneries.

Everyone who went had some contribution to make. The students in our Nurses' and Com-

pounders' Training Schools helped the singing, and the young men showed pictures of our Lord's ministry. We told of God's plan of salvation, bringing our messages to their culmination with the stories of Calvary and the Resurrection. Rather unobtrusively the whole presentation was organized by our *procharika* (woman evangelist), Miss Protibha Hur, whom we all call Putudi. If it had not been for motor transport she probably would not have been able to do the journey.

We were able to make use, too, of a tape-recorder. Songs and Gospel messages were recorded from a gramophone. An

(continued overleaf)

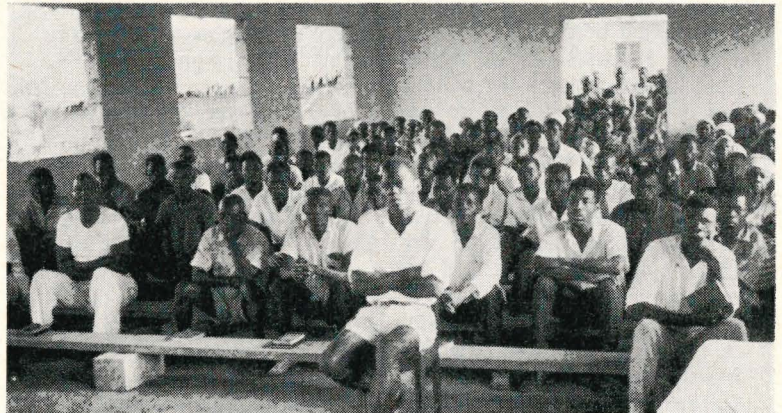
Christian Witness in a Growing Congolese City

(continued from page 138)

a fine house, built by church members and inquirers, standing vacant on our site, but no one is available to occupy it.

Pray that an African or

European pastor might be called of God to this work, and pray that the Church might indeed be as a light set on high which cannot be hid.



(Photo: D. A. Rumbol)

The congregation inside the Lisala Church

From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.

AFTER a month's respite, with September there comes again the round of committees and sub-committees. There are some important matters to be considered and significant decisions to be reached before the General Committee next meets in October.

What is further to be done about the situation in North India? The Asia Sub-Committee has benefited by the advice of Rev. R. C. Cowling, India Field Secretary, who has been in Britain for a short furlough, but it has by no means concluded its discussion of policy.

What ought the Society to be doing in relation to the desperately urgent needs of the churches in the Republic of Congo? At its last meeting the Africa Sub-committee received a long written report from Rev. C. J. Parsons after his tour of that area and heard him speak on it. The matter cannot rest with words only. What must be done?

The Baptists of Birmingham have a scheme for bringing over a minister from the West Indies to serve with one of the ministers in their city to help and advise pastorally West Indian immigrants, helping them to settle to English life and ways and as members of English Baptist churches. The Baptist Union of Great Britain and Ireland has agreed to underwrite the scheme financially. The Birmingham Baptists are committed to a considerable

share of the cost. Ought the B.M.S. to help, and in what way?

These are some of the items before the Sub-Committees. But one subject which has a bearing on them all is finance. The principal item on the agenda in October will be the budget for 1964/5.

What a heart-breaking business budgeting can be when you know in advance that your probable resources are so much smaller than your needs. Many will be the requests which come from the fields for help in projects not only desirable but necessary to the health of the work and witness of the churches. Yet so many will have to be denied on financial grounds.

Here we see the relevance of the campaign to clear the Deficit by 2 October at the latest. If there has been a generous and swift response the committees will be encouraged in faith to continue our work at its present level. There is little prospect of our being able significantly to increase our commitments or to expand our work. To do that we need a dramatic increase in the regular giving of the churches.

The response so far to the Deficit Appeal has been most encouraging. Let us hope and pray that by the end of the month the whole of the amount is more than cleared.

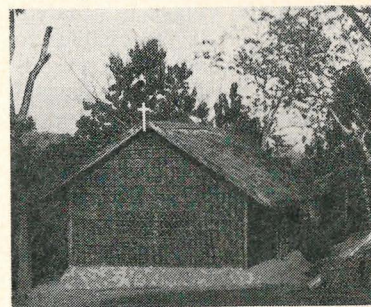
A. S. Clement

Evangelism in Paisenu's Village

institution called Gospel Recordings gives away records for use in evangelism. These are obtainable in many languages. Indeed it is the aim of the Company to issue them in all the languages of the world. The people in our village were fascinated to hear recordings of Gospel songs not only in Bengali, but in Chakma and in Arakanese, languages which seem less foreign to them. Unfortunately, we have not as yet any records in their own Marma dialect, but Arakanese is very much akin. We have hopes that in the future with the aid of our tape-recorder we shall be able to help Gospel Recordings to produce records in Marma and other languages of the Chittagong Hill Tracts.

Owing to the hold up on the journey back we were later than we intended; too late, to my regret, for the Sunday Service at Chandraghona. But we did feel it had been worthwhile—more than worthwhile. Quite a number of the villagers listened, and to all appearances listened with attention. The fact that we were not all "professional" evangelists made some difference, I think. Certainly those of us who went enjoyed it, and a very real sense of fellowship in a common aim was created.

We hope and pray that there may be more such ventures in the days to come.



(Photo: A. R. Taylor)

A church in the Chittagong Hill Tracts of East Pakistan



(Based on the Prayer Calendar)

Prayer is asked this month for the work of the Society and the churches belonging to the Utkal Christian Church Central Council in Orissa, India.

The Berhampur Christian Hospital for Women and Children reports an increasing number of patients which in turn demands the employment of an increasing number of student nurses.

Part of the £8,000 given by the Government to the Moorshead Memorial Hospital, Udayagiri, is being used for the construction of a new Women's and Children's Block which should be completed early in 1964—the hospital's silver jubilee year.

Last year a new primary school was built at Konbageri and a new Middle English School at Malikapori, but Christian educational work in the Kond Hills is still quite inadequate to meet the needs of new Christians and their families.

It is hoped that the recent up-grading of the Cuttack Theological School to Licentiate of Theology standard will gradually relieve the desperate shortage of trained ministers to work among the many new Christians in West Orissa. Our missionaries continue to report on the advance of the Gospel in this area and in the Kond Hills, and on the thrill and encouragement which they experience when they see the eager enthusiasm of inquirers and the deep faith and generous giving of the young Church.

ACKNOWLEDGEMENTS

(Up to 4th July, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £20; "A Little More", for Leper Children, £1 10s.; Anon., £2; Reader of *Baptist Times*, East Pakistan Disaster, £5.

Medical: M.I.T., £2.

Deficit Appeal: Anon., £2; Anon., £1; E.M.P., £2; H.M.A., £5; Anon., £1; Anon., £2; Anon., £1; Anon., £1; Anon., £8 10s.; Anon., £2; Anon., £1; Two Old Age Pensioners, 5s.; D.J.D., £1; M.E.J., £2; Anon., £1; Anon., £2 5s.; Anon., £10; Anon., 10s.; A.H., £25.

Legacies

The following legacies have been gratefully received in recent months:

June							£	s.	d.
13	Miss M. C. Davies	...	...	...	...	...	600	0	0
13	Mrs. B. Blodwen Daniels	...	...	...	...	...	50	0	0
14	Miss A. C. Smith (Medical)	...	...	...	...	...	50	0	0
18	Mrs. J. L. Sparrow	...	...	...	...	...	20	0	0
21	Rev. O. Ayres	...	...	...	...	...	293	12	8
21	Mr. A. W. Leeming	...	...	...	...	...	24	18	2
25	Mr. Leslie Lefaux	...	...	...	...	...	250	0	0
26	Elizabeth Butcher	...	...	...	...	...	20	0	0
26	Edith M. Walker	...	...	...	...	...	100	0	0
27	Miss M. E. Williams (Medical)	...	...	...	...	...	50	0	0
27	Miss E. M. Kemp (Medical)	...	...	...	...	...	100	0	0
28	Mrs. V. E. Hyde	...	...	...	...	...	100	0	0
July									
1	Miss W. M. Wigner	...	...	...	...	...	100	0	0

MISSIONARY RECORD

Departures

- 15 June. Miss A. S. Binns, for Chandraghona, East Pakistan.
- 16 June. Mrs. D. G. Winter and two daughters, for Brazil.
- 25 June. Miss M. A. Hughes, for Yalembo, Congo Republic.

Arrivals

- 26 June. Rev. H. B. and Mrs. Saunders and son, from Stanleyville, Congo Republic.
- 26 June. Rev. H. M. and Mrs. Angus, from Shillong and Calcutta.
- 26 June. Rev. E. G. and Mrs. Collins and two children, from Bhubaneswar, India.

Birth

- 9 June. To Rev. A. T. and Mrs. (Dr.) MacNeill, at Bolobo, a daughter, Morag Joy.

Death

- 17 June. Mr. C. T. Cole. Co-opted member of Finance and Audit Subcommittee and one of the Society's Honorary Auditors.

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Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial).
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MISSIONARY HERALD

OCTOBER 1963

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ANGOLA

JAMAICA

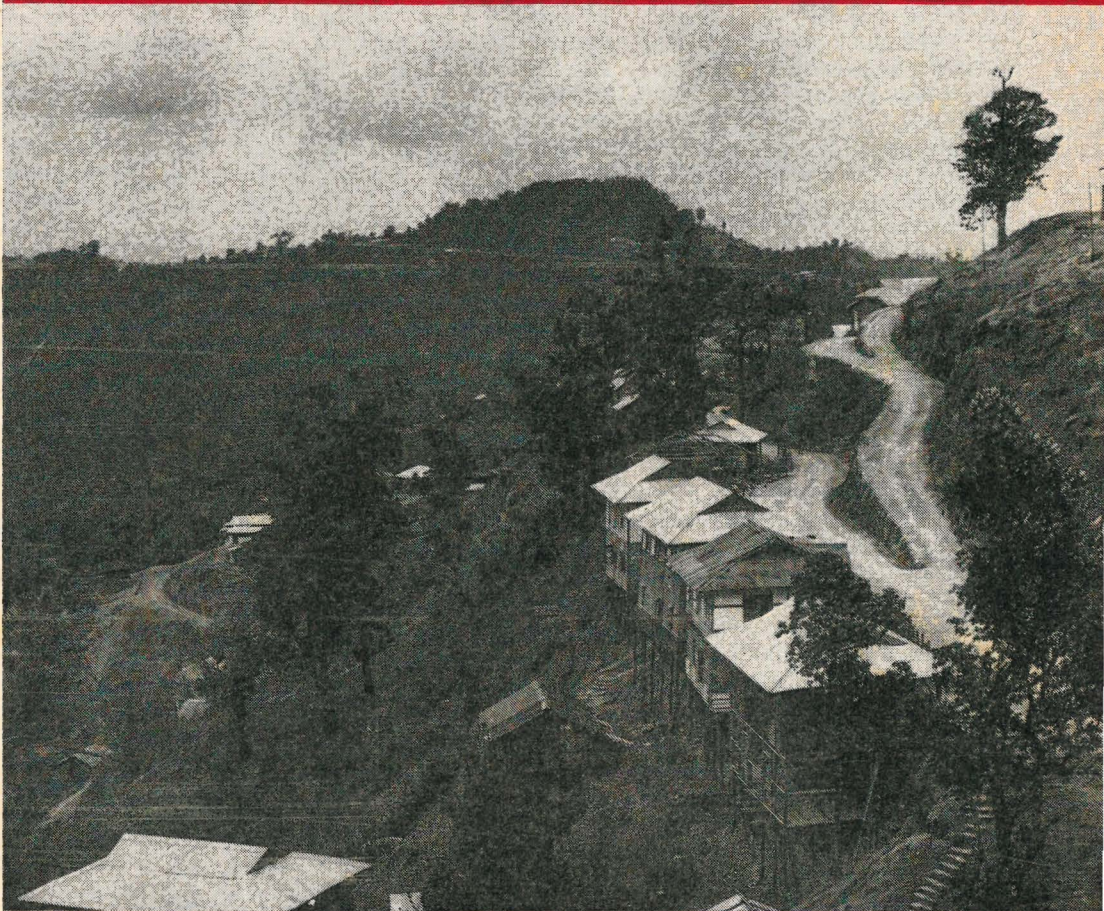
TRINIDAD

BRAZIL

SIERRA
LEONE

HONG
KONG

NEPAL



(Photo: N. B. McVicar)

A scene on the outskirts of Lungleh in the South Mizo District of Assam, India

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

THEY OBEYED GOD: DARE WE?

HISTORY was made 171 years ago when a tiny and seemingly insignificant group of English Baptists met together in Widow Wallis' back parlour in Kettering.

On that day, 2 October, 1792, they little envisaged the effect their action was likely to have on our world. They were only concerned to obey God. In obedience to His challenge the group founded a Society "for propagating the Gospel among the Heathen". Carey and Thomas were accepted for service as the new Society's first missionaries.

A mighty spiritual fire

Yet, unknown to themselves, they had generated the spark which lit a mighty spiritual fire. Within the space of a few short years other denominations also were aroused from their spiritual slumber and men who had caught the vision of a world won for Christ were eagerly setting forth as missionaries.

So began the modern missionary movement—a tiny group became a mighty army and every denomination began sending forth its best sons and daughters for service in foreign lands. They took with them the Gospel of Christ and, as little as we sometimes realize it, the Gospel is a revolutionary Gospel. It proclaims justice for the oppressed, freedom for the enslaved, righteousness, the emancipation of women, and the brotherhood of all men.

Out of the seeds so sown grew our modern world—old customs which had held men in chains were broken, new nations were born and colonial empires disappeared. Churches also grew, until there is scarcely a nation in the world today without its Christian witness.

And the effect on church life was equally dramatic. Old enmities between denominations began to die—a new spirit of co-operation forged on the mission field affected the sending churches. In our own day, the formation of the International Missionary Council led in turn to the growth of the World Council of Churches, in whose councils meet Christians from most church bodies and nations.

The spiritual fire started by the spark generated at Kettering still burns. It began because men listened to, and obeyed, God's call.

Yet no generation can live on the spiritual resources of its forefathers. Before us still lies the challenge of a world only partly won to Christ, and our own nation which has largely turned from Him.

Are we willing?

Are we in our generation willing to listen to His call and, as our forefathers did in their day, rise up in obedience and, committing to Him all our resources, proclaim His wondrous Message to our nation and our world?

GIFT AND SELF DENIAL WEEK

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BAPTIST COLLEGE IN THE CARIBBEAN

By DONALD MONKCOM

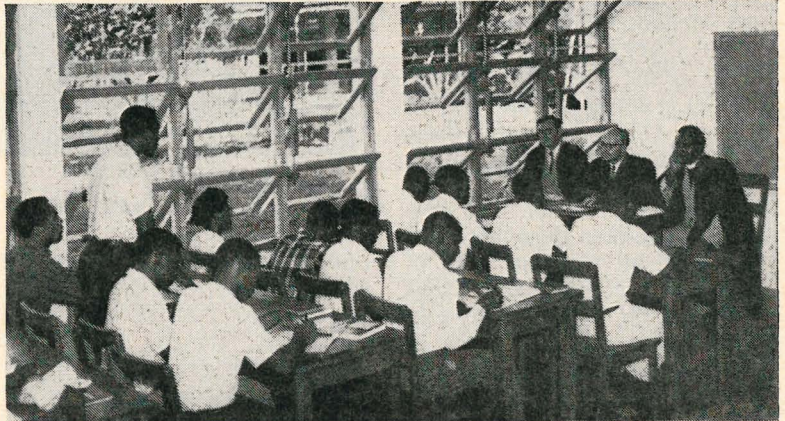
(Principal, Calabar College)

AMONG the fields in which Baptists were pioneers is that of the training of the ministry for the younger churches. Serampore was established to meet this need, among others, in the East, whilst on a smaller scale Calabar Theological College, Jamaica, serves the same purpose in the West. On the outside wall of the college library there is a plaque which reads: "The first institution of its kind in the western hemisphere for the training of a native ministry".

The College was founded in 1843, only a few years after Emancipation. Its first President was the Rev. Josiah Tinson, a missionary who had followed in the wake of John Rowe, William Knibb, Thomas Burchell and others. Tinson's first students were ex-slaves who gave evidence of the divine call to the ministry. The College was opened at Rio Bueno on the north coast, then a prosperous loading station for ships. The original site, which is not far from the now deserted and crumbling wharves, is still known as "Calabar". No records of the earliest days can be found, but it may be assumed that the training given was at a very elementary level.

Move to capital

The College soon moved to the capital city, Kingston, where it occupied the "mission house", or manse, of the East Queen Street church. Whilst there its work was extended for a while to include teacher training. The next move was to the two-storied building which appears in many photographs. It was



(Photo: Morais Studios, Kingston)

A sermon class in progress at Calabar College

here, just over fifty years ago, that the High School came into being. Now one of the largest of its kind in the West Indies, the School was the result of the initiative of the then President, the Rev. Ernest Price, and of his assistant, the Rev. David Davis. In 1952 both College and High School moved to their present campus of sixty acres, attractively situated at the foot of the slopes of the Blue Mountain range.

Joint teaching programme

For many years the College shared a joint teaching programme with the Methodist and Presbyterian colleges in Kingston, and this co-operation is still maintained now that the latter two colleges have combined in the Union Seminary, Kingston. There is a strong likelihood that the Anglican college, St. Peter's, will participate in the near future. Courses are given at the level of the London B.D., and a number of students have

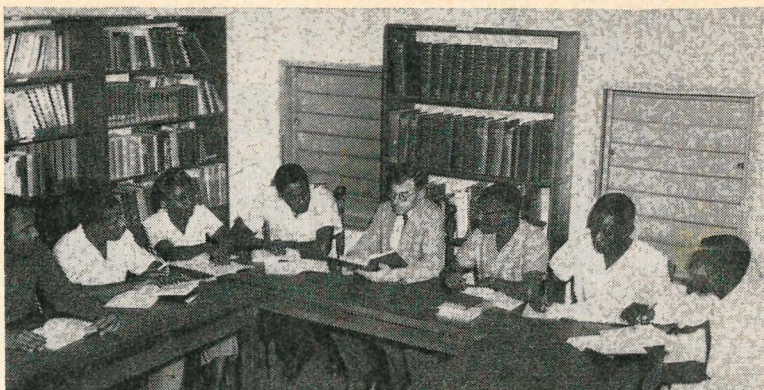
secured this qualification, or the University's Diploma in Theology. For some years past plans have been under discussion for the creation of a faculty of theology in the University of the West Indies, but the University has been reluctantly compelled to shelve these for the time being. Meanwhile a project for the re-siting of the colleges nearer to the University is being actively pursued, and Calabar may at any time have to make critical decisions in this respect.

For over 100 years the College has been the responsibility of an autonomous Jamaica Baptist Union, though the closest links have been maintained with the B.M.S. From the outset the Society has supplied and maintained the college staff, but a noteworthy step was taken in 1958 when the Union appointed as tutor the Rev. Horace O. Russell, M.A., B.D., a Jamaican trained at Calabar and Regent's Park College, Oxford.

The present student enrolment

in the United Colleges is upwards of 70, to which number Calabar contributes 17. The College began the academic year with an enrolment of 18, but one student, a very gifted and dedicated man, died tragically in the Caicos Islands where he had gone to serve during the Christmas vacation. 14 out of the 17 Baptist students are from Jamaica, and this is the largest Jamaican group in the United Colleges. Of the remaining three Baptist students, two are from the Bahamas and one from Turks Island. In 1959 the first two Jamaican Baptist deaconess students entered Calabar. One of these was commissioned last year and the other completed her course in the summer of 1963. The Jamaica Baptist Union has offered a scholarship to the Baptists of Trinidad and Tobago which would enable one of their men to benefit by training at Calabar, and it is hoped that advantage will soon be taken of this.

In the absence of records one can only estimate the total



(Photo: Morais Studios, Kingston)

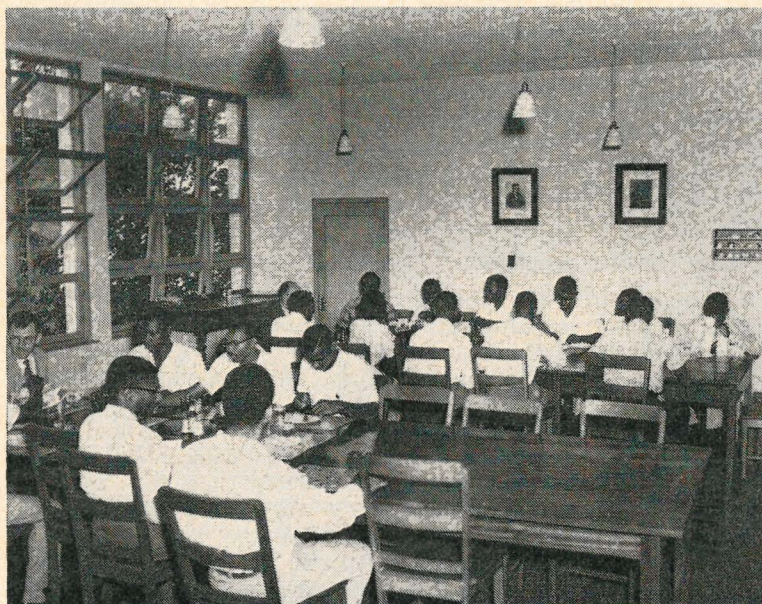
Rev. D. W. F. Jelleyman conducts a Tutorial Group at Calabar College

number of students trained at Calabar as between 350 and 400. A small but constant stream of men has served under the Jamaica Baptist Missionary Society in various parts of the Caribbean area, and two of Calabar's most promising students have been accepted for such service during the past two years. Alumni of Calabar have won distinction in several fields, one being a professor at a Scottish university. Our primary

concern, however, is to maintain and increase the flow of suitable men and women for the leadership of the Baptist churches in Jamaica. The pressing nature of this task will appear when it is realized that the 260 churches in the island are served by about fifty ministers. Many of these have the oversight of seven or eight churches, and there are a number of vacant circuits.

In spite of the unwieldy nature of their task, however, the Baptist ministers of Jamaica fulfil a faithful pastoral ministry, whilst the high standards of worship in their churches, their preaching ability, and, in not a few cases, their theological competence, are a cause of surprise to visitors to the island, especially those from the United States. It would be well for the name "Baptist" if such qualities were found in our churches in all parts of the West Indies.

It will be apparent that the Baptists of Jamaica have sought in the past to share with others what they have received from God through the B.M.S. There are not lacking signs that they will respond even more fully to the calls which are now reaching them from an independent Jamaica, and from the deep spiritual need of many of the other islands of the West Indies.



(Photo: Morais Studios, Kingston)

The dining hall of Calabar College

THESE CHURCHES ARE GROWING THROUGH THE WORK OF LAYMEN

The numerical growth of the church in the Kond Hills, Orissa, continues to be rapid. The movement is gaining momentum and now affects much more than the Balliguda area, though the latter appears to be the sphere of greatest advance.

In an attempt to build up new church members in the faith the Kond Hills Christian Church Union has greatly increased the number of evangelists and pastors. To support them local giving has increased tremendously and the Kond Hills Union has had additional help from the American United Christian Missionary Society (Disciples of Christ).

Because the majority of these workers are untrained, regular monthly classes and other training courses are organized to fit them for more effective work.

For approximately 150 churches there are only 50 paid workers, so two-thirds of every Sunday's ministry depends on laymen.

Many keen voluntary leaders are receiving instruction. Training classes for women leaders are also organized and are proving very effective. These include a measure of adult literacy training as well as Bible study, principles of village health, and instruction in the Christian way of life.

Christian literature sales increasing

Sales of Christian literature, especially the scriptures and Kui hymnbooks, are increasing, and the books are reaching a wider radius. But one of the problems is that there are many who cannot read.

Some pastors are undertaking adult literacy work, but not nearly enough of this work is being attempted.

The leaders of the Kond Hills Christian Church Union regularly visit the area and in addition regular supervisory work is undertaken by missionaries.

Three Association meetings are held each year in each of the nine Associations of Churches in the Kond Hills. On these occasions elders and women deacons meet together for fellowship and to promote increased spiritual life in their churches. The Association meetings are entirely financed by the local churches and in each case one of the churches acts as host. Delegates often take a little rice with them.

A missionary writes: "There are setbacks. New converts are often persecuted, sometimes severely, and the primitive background from which they come provides many problems, such as 90 per cent illiteracy, disease, and superstition.

"There are inadequate resources. Much more money is needed to help the church while the door is open for evangelism. Trained leadership, including missionary couples, needs increasing, and there must be more schools to ensure at least a literate generation to come."

RICE IS PUT IN THEIR MISSIONARY BOX

This year the Christians in the South Mizo District of Assam, India, are celebrating the sixtieth anniversary of the commencement of missionary work in that area. During those sixty years almost all the people in the area, once known as the Lushai Hills, have become Christians. The South Mizo Baptist Church is deeply concerned that the tribal people living on their borders should also know the message of salvation. They are therefore sending their own missionaries to these people.

Miss Mary Shearer, a B.M.S. missionary serving at Lungleh, writes this about the new Christians.

"The Tuikuks are very backward, illiterate and poor. They used to be animists but many are now Christians. As their language has not yet been reduced to writing

and few can read or write, their growth in the things of God is slow."

Miss Shearer then writes about the Christians of the South Mizo District: "There was one thing about the people that I met that impressed me. They have so little compared with us, but they never complain and whatever they have they share gladly. I visited one very poor family who had practically nothing, but in the centre of a shelf, in a place of prominence, was a hollow bamboo tube painted black with *buhfai tham* painted on it in white. This is the equivalent to a missionary box at home.

"Before a meal is cooked a handful of rice is taken out and put in the 'box'. At the end of each month the rice is handed in to the church and the money is used for missionary work."



(Photo: N. B. McVicar)

Setting aside a handful of rice for the church in the South Mizo District of India

EPIDEMIC

By MARJORIE WEBBER

It happened at Bolobo last year. Our missionaries were too busy coping with the effects of a large-scale smallpox epidemic to write about it then. Now Sister M. Webber has penned this moving account of an understaffed mission hospital trying to tackle a task which needed many times the resources available.

It may be that another epidemic is already starting. With the almost complete breakdown of state medical services in Congo once almost eradicated diseases are beginning to reappear in force.

THE sixth of February, 1962, dawned and we set off for hospital to start the day's work. It was operating morning and after the ward rounds had been completed Dr. A. Whitley and I installed ourselves in theatre for the morning's list. About 11.30 a.m. all was finished and we were leaving theatre for a welcome cup of tea, when the bomb burst. There, sitting in Out-patients was a little boy, Richard by name, covered from head to foot with smallpox. We laid him under a tree in the shade and thought out a plan of action.

Planning for an epidemic

At 2.0 p.m. we called our staff together and told them our plan. All patients in the hospital who could possibly be discharged and attend daily for treatment were told to go, and the rest were put into one ward (I am sorry, but the sexes had to be mixed!). Thus we had one ward empty where we were able to put Richard, who two days later was joined by three other cases. Sister West, who had just come to us, readily agreed to take over the nursing care of these children, with African assistance. Meanwhile, we cancelled operating lists and clinics, and tried to keep out-patient numbers down to the minimum. The four cases all recovered and were discharged on 23 February, 1962. The ward was thoroughly cleaned and re-decorated and life resumed its normal pattern. How thankful we were!

Well, I can hear some of you

saying, whatever is there to write about in that? True, if that were the end of the story I would not be writing it. It is, I am afraid, only the happy prelude! It was really too good to be true. On 16 March, 1962, another stream of cases arrived—meanwhile we had news coming through from the district that there were large epidemics breaking out. Dr. Whitley went out to see for himself; in one village alone they lined up some sixty-four cases for him to see.



A Congo mother and child

The question was, what were we to do? Shut down the routine of the hospital and give it over to smallpox? Close one whole ward when we only have two? Turn them all away and say, "No admittance for smallpox?" Or find some other accommodation for them? Remember that we are the only hospital with a doctor between Léopoldville and Coquilhatville. We decided on the latter course of finding some alternative accommodation for them. It meant turning out our T.B. cases—those who were well enough came up for daily treat-

ment, the others we put in the side wards of our general wards; thus we had the three small rooms available which they had vacated.

How can I try to describe these rooms to you? Pokey, dark, one small window, no water supply and no lighting. Yet here we nursed in the coming months no less than 266 cases of smallpox; babies, men, women, children and toddlers—in fact, we were not free from smallpox until 20 January, 1963. At one time we had no less than 29 cases in those three small rooms.

Can you imagine it? Have you ever smelt smallpox when the pustular stage has been reached? Or when, as was so common a complication, violent diarrhoea set in? Or when toddlers, suffering from broncho-pneumonia (another dreaded complication of the disease) were gasping for breath? Can you imagine it? I do not see how you can; thank God, you will never have to in England, but those of us who worked in it will never forget it. Yet, in spite of these conditions we nursed all but 46 of them back to health again. How wonderfully your prayers helped and sustained us, and the Great Physician was always near.

Isolation problem

One of our greatest problems was that of isolation. How do you teach Africans the meaning of isolation or of infectious diseases? The smallpox block was only a hundred yards from the men's ward and even less

than that from the operating theatre. In fact, several times before commencing the list I had to sweep the relatives of the smallpox cases off the veranda!

Or, you do the night round at nine in the evening and find the relatives everywhere but where they ought to be. Mother is having a chat with her friend who has just had a baby in the maternity department, Grandma is paying a social visit to a friend in the women's ward or dad is having a chat with a pal in the men's ward; but you say to them, "You have a child with smallpox in the block, haven't you?" "Yes, Mama," is the cheerful reply. "Well, you know perfectly well that you should not be here, do you want all these other people to get smallpox?" "No, Mama, but I just wanted to see so and so." You could talk, argue, reason, threaten, and I am afraid sometimes get very cross, but it cut very little ice. But then, the relatives had to go into the village to get food, and down to the river to get water—*how* can you isolate under these conditions?

Complete breakdown

Perhaps one of the greatest tragedies of this epidemic, besides the loss of life, was that it revealed to us the complete breakdown of the medical services of the country when they were most needed. There should have been a major "Operation Smallpox" in all our district. Just think back for a moment to that scare you had in England the other year. It was front page news in the papers, how efficiently the medical services rushed into action—mass vaccination for all who wanted it; follow up of all suspect cases, isolation of cases and medical personnel and so on.

Compare that with this. We telegraphed to Léopoldville for vaccine, we telegraphed again,

in desperation we telegraphed our hard-worked Secretary in Léopoldville who went to investigate the matter. He found the vaccine all ready, the boat was due that evening. "Why has it not been sent to the boat?" asked Mr. Casebow. He received the astounding reply that there was no one to take it there. Mr. Casebow took it himself and thus we received our vaccine. Can you credit it—but it is true. Meanwhile, from all over the district we were receiving urgent and pleading requests from the state dispensaries for vaccine; they had none. We could not possibly meet their need.

As it was we did no less than 18,000 vaccinations at Bolobo itself and on two other occasions I went out with a team of nurses into the district and carried out as many vaccinations as we could. Even so we were only scratching the surface.

Did they live or die?

One day a child covered in smallpox was put off the crowded boat at Bolobo. The parents had managed to smuggle him aboard in Léopoldville without the authorities noticing—how many

people had that child infected during that two-day journey? Of the comparatively few whom we treated at Bolobo hospital, how many others were left untreated? We shall never know. There came a day at Bolobo when we too just had to say "No." We were already dangerously overcrowded and another case arrived from the French side—our hearts were sad as we watched the disappointed parents turn away with their sick child—I have often wondered whether that child lived or died.

But we were there, and we were able to help, to show forth the love and compassion of Christ as we tended these cases, both African and European staff alike. We pray that through the witness made possible by this dark chapter in the district's history, the love and the power of our Lord Jesus Christ may have been manifested in a new way and that the many who received healing of their bodies may too have seen the power of Christ to heal the soul.

Brethren, pray for us

The epidemic is now over, but the normal work of the hospital goes on—brethren, *pray* for us.



A group of delegates at the Middle River Church Conference in Congo, 1963



(Photo: South China Morning Post, Ltd.)

Queueing for water in Hong Kong. The queue is usually formed long before the water is turned on

NO SUNDAY SCHOOLS IN SHANGHAI

The last five years have seen a pattern of church life established in Shanghai which can be known in some detail. A number of changes occurred in 1958 which necessitated a re-orientation of some magnitude. Since 1958 no meetings have been allowed other than Sunday morning worship. For five years, therefore, there have been no Sunday school classes, no youth fellowships or women's groups, no fellowships for Bible study or prayer. It has been possible for members of a family to read the Bible or pray together but even this has been done with some nervousness. A group of which a Hong Kong *Standard* reporter learned have a most uncertain existence and cannot be regarded as "regular".

The implications of this for the life of the church are rather obvious. If Sunday schools and Youth Fellowships are illegal, the church is deprived of two very important contexts for the nurture of its youth. This in turn means that there is little hope for an adequately trained leadership for the future. It is worth noting, however, that a considerable group of young people continue to worship on Sunday morning, even those who are not members of the church and

whose only previous contact was through a youth group. The importance of this should neither be over-estimated nor under-estimated.

There is an interesting corollary to this development. Although the Christian home remains the only live possibility for Christian nurture, and most of the new members of the churches come from Christian homes, there are young people coming into the churches who do not come from Christian homes. In almost every case this has been due to association with Christian friends. Personal witness is not impossible, evidently, and its role cannot be under-estimated.

Since the number of Protestant churches in Shanghai has been cut from more than two hundred to just over twenty, the remaining churches have usually had fair attendance. Even if only a portion of those who have worshipped formerly in two hundred different churches continue to worship in one-tenth as many, the remaining ones are far from empty. This is particularly true on Sundays when the Sacrament of the Lord's Supper is administered. Holy Communion is apparently the central act of worship in the minds and hearts of the people.

COLONY WITH A SHORT

By DOROTHY

Water is one of life's most essential commodities. When we have enough we give little thought to it, but when we have too much, in the form of floods or tidal waves, or too little, as in the case of a drought or as a result of some other disaster, major problems are created.

Daily ration

Hong Kong has a permanent water problem. A colony as small as this was never meant to have to cope with a population of three-and-a-half million, and even under normal conditions the water supply is carefully controlled, and rationed according to the amount in storage, but never has the problem been so acute as it has this year.

When I first arrived in Hong Kong last September, it was just after typhoon "Wanda" and the reservoirs were full. The water supply to residents at that time was a daily ration of four hours. That was just at the beginning of the dry season, during which no one expects very much rain to fall for several months and the water in storage has to last a long time. Before very long the daily ration was three hours, but seven months later, by which time we should have been getting quite heavy rainfall, practically no rain had fallen; the water level in the reservoirs was alarmingly low and one was completely dry with grass growing in the bottom. By now our ration was at four hours on alternate days, but still no rain came and the supply continued to dwindle. Economy drives were in full swing on radio, on T.V., in newspapers, posters, handbills, etc., and many people found themselves being fined for wasting water.

A few weeks later we had begun our present system of a four-hour supply once every four days. This necessitates storing enough water to last for four days, and very soon shops were sold out of buckets, bowls, baths and even dustbins, as people rushed to buy containers to store their water.

SERIOUS WATER PAGE

M. SMITH

The pathetic queues of people from squatter huts, rooftops and sampans who have to get their water from public hydrants in the street, became longer and longer, and tempers shorter and shorter, and police had to stand by to organize the fair distribution and prevent fights breaking out.

For a long time many of the small islands have been without water and are having it brought to them by boat. The island of Hay Ling Chau, where the Mission to Lepers has its hospital and settlement, has been receiving water in this way for quite a while, and are having to buy it.

Since the end of June tankers have been bringing fresh water to the colony from the Pearl river estuary in China. Recently we have been having more rain, but I am told that it is nothing compared to what it should be, and it is likely to be a very long time before the strict rationing can be relaxed, as before very long another dry season will be here.

Prayers

When the drought had lasted about seven months and there was still no sign of rain, many religious bodies organized prayers and ceremonies to invoke their various gods to send rain—Buddhists, Taoists, Hindus, Moslems, Parsees and many others.

Prayers were also said in many Christian churches, though the Christians themselves seemed to be divided as to whether it is right to pray for rain; many preferred to pray that we should learn to use what water we had intelligently and unselfishly, and for wisdom for those who control its supply.

This acute shortage of water has on the one hand revealed great selfishness in some people, but in others it has brought out the best in neighbourliness and co-operation. We also now fully realize how true it is that you do not know the full value of something you are accustomed to until you no longer have it!



(Photo: South China Morning Post, Ltd.)

Buddhist priests leading prayers for rain at the race-course in Hong Kong

BURMESE BAPTISTS CELEBRATE

Burma Baptists are in the midst of a five-year celebration connected with the landing of Ann and Adoniram Judson at Rangoon and the beginning of Baptist work in their Asian country.

In fact, three anniversaries are being marked. The first was the 150th anniversary of the landing of the Judsons on 13 July, 1813. The second will mark the organization in 1814 of the North American Baptist Missionary Society which sent the missionaries and supported work in Burma these last 150 years. And thirdly, 1965 will be the 100th anniversary of the organization of the Burma Baptist Convention.

A five-year evangelistic advance programme began in 1961 and will run through 1965. It is intended to deepen the spiritual life of members of Baptist churches in Burma and help them witness more effectively to the great number of people yet unreached.

Burma Baptists also are seeking funds to build a Memorial Hall located at Rangoon, which will honour not only the Judsons and other missionaries who came to the country, but all national workers through the years who have forwarded the cause of Christ in Burma.

There are 212,858 Baptists in Burma, a testimony to the effectiveness of their witness.

In Government Service

Sister J. M. McLellan, who has been serving the Society on the staff of the Ludhiana Christian Medical College since 1949, has recently been seconded for service at the Indian Government Institute of Post Graduate Medical Education and Research at Chandigarh, the new capital of the Punjab.

Miss McLellan has been asked to help organize the nursing services in the new Government Hospital which has been functioning for one year. She is the only European working at the Institute.

At present there are fifty-four student-nurses at the new School of Nursing. Miss McLellan writes: "I love the contact with the students. They are very attractive youngsters, just like the ones I left behind (with real sadness and regret) in Ludhiana. They are full of questions and problems. Do pray that limited opportunities may be used with wisdom and discretion."

AN ADVENTURE IN COMPASSION

By D. J. McNEILL

THE writer is a Methodist who for ten years has been deeply involved in the campaign against world hunger. Four years ago an almost unexpected financial response to his preaching on this theme necessitated the formation of a charitable trust, committed to help the poor and hungry, irrespective of politics, race, colour or creed. Experience since gained has shown that usually the most economical and fruitful way to use funds is to inaugurate or support nutritional and agricultural projects closely linked with the ordinary work of missionary societies.

As a result, he was profoundly impressed with the article "Can we as Christians Forget?" in the May issue of the *Missionary Herald*, also with the B.M.S. advertisement in the same issue which said "One of the most effective ways of helping the hungry and undernourished is to send a generous gift to your own missionary society."

A problem

Yet in that very statement is hidden a problem.

If a missionary society expands its programme to include extra nutritional and agricultural work, will its generous but sometimes slightly weary supporters increase their giving proportionately? If they do not, must evangelical work be reduced so that compassionate works can be increased? Only a brave or rash man would give a dogmatic answer to that last question.

It would seem from practical experience that the work of feeding the hungry and developing the resources of the poor receives much greater support if it is the subject of a

separate appeal. For example, hundreds of families are now contributing an average of 10s. per week to the Fund for Human Need. Has this reduced missionary giving? On the contrary, wherever it has been possible to check, it has been found that churches whose members have given generously to the Fund have also experienced increases in both ordinary and missionary contributions.

This experience has convinced the trustees that they must continue to concentrate on raising funds chiefly for the strengthening and extension of missionary work in the fields of nutrition, agriculture and development.

Combating Kwashiorkor

In West Africa particularly great work has been done through the establishment of simple welfare clinics, both static and mobile, where medicine and nutrition are combined. In one area the death rate of infants under five from kwashiorkor (a widespread disease of malnutrition) has been reduced from 630 per 1,000 to under 50 per 1,000 children. The clinic in question costs only £1,500 a year to maintain.

The work of another clinic is (we hope) to be expanded by the addition of an agricultural demonstrator and teacher. This will raise the cost to about £3,500 per annum, but the results in health and alleviated poverty are expected to be considerable.

The trustees of the Fund for Human Need have also counted it a privilege to have begun sending help for the work of Ian Pitkethley of the B.M.S. among Angolan refugees in the Congo. Improved poultry raising is bringing improved health and a little

spare money to families in a most desperate plight.

Outstanding work

The Fund has an outstanding work in the West Indian islands of Haiti and La Gonave. It includes light industrial and farm training, pig and chicken co-operatives, irrigation, famine relief when necessary, education and medical care.

Other ventures are proceeding in India, Pakistan, Rhodesia, Panama, Jamaica and other places.

If any readers would like to contribute to the work or inquire about it they should write to: Rev. Donald J. McNeill, Hon. Secretary, 148 Dora Road, London, S.W.19.

An introductory booklet *Living Standards Divide the World* is available for 2s. 3d., post free. This publication is approved by the Freedom from Hunger Campaign U.K. Committee, to which the Fund is affiliated.

MEDICAL MISSIONS SUNDAY

is

13 OCTOBER 1963

*Free literature for distribution
in your church from:*

Dr. J. Burton
B.M.S. Medical Director
93 Gloucester Place,
London, W.1.

CEYLON TODAY

2. The Witness of the Baptist Churches

By WINIFRED G. TURNEY

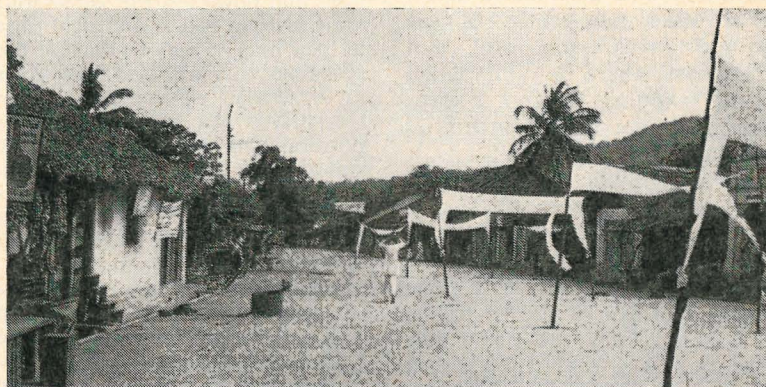
(B.M.S. Field Secretary for Ceylon)

ALTHOUGH work in and through the schools was very important, it was by no means the only way in which the Gospel was made known in the past, and the Baptist Church has grown with a strong Ceylonese leadership. The "independence" of the Baptist Church in Ceylon came long before political independence, when the Ceylon Baptist Council (now the *Sri Lanka Baptist Sangamaya*) was formed in 1932 with full responsibility for the work.

While all missionaries and ministers of the *Sangamaya* are members of the Assembly, and along with delegates from the churches are eligible for election, it is usual for Ceylonese to be elected as officers of the *Sangamaya* with the Field Secretary representing the B.M.S. on the Officers' Committee.

A well-trained ministry

Most of the ministers have been trained at, and are graduates of, Serampore College, India: but there are not enough of them, especially in these more difficult days when Christians are in need of pastoral care and young people need more teaching in the Church now that they do not receive so much at school. The rule in recent years that all teaching in school must be given in Sinhalese, with English as a second language, has meant that some young men who might have offered for the ministry had an insufficient knowledge of English to be able to go to Serampore. It is hoped that the new United Theological College, which was opened in July, and where instruction will be given in Sinhalese, will meet this par-



(Photo: A. S. Clement)

A village street in Ceylon

ticular difficulty. The Methodist, Baptist and Anglican Churches are co-operating in this venture, and it is likely that we shall have three candidates ready for training in the new College.

Pastors are paid through a central fund, operated by the *Sangamaya*, to which the churches contribute. Some are able to pay a pastor's salary in full, some even a little more, others need to receive help. As in other countries, the cost of living is rising in Ceylon and, in addition, many churches will be affected by the transfer of Christian staff from the local schools. In the past they have been very generous and loyal supporters of the local church, even though some of them were not Baptists. There is no doubt that the financial situation in the churches will soon become very serious.

Capable laymen and women

As in other spheres, there are gifted and capable lay men and women in the Church. The Baptist Young People's Auxiliary and the Baptist Women's League are organized and led by

Ceylonese, and there are a number of lay preachers. More recently an Order of Honorary Lay Pastors has been formed. In a small community such as the Christian Church in Ceylon, those who are capable are in great demand, and many calls are made on their time and talents, so that sometimes they undertake more than they can really manage (both ministers and laymen) which sometimes leads to disappointment and discouragement.

No extra missionaries

It would be good if the number of missionaries could be increased to help the churches in this difficult situation, but for some years, because of government regulations, no extra missionaries may enter, although replacements are allowed. More recently it was decided that replacements must come within twelve months or an entry permit would not be given.

No doubt unintentionally, the government is reminding us that our work is urgent and there

(continued overleaf)

Ceylon Today

by

Winifred G. Turney

(continued)

should not be any undue delay. With over nine-tenths of the people in Ceylon still not Christian, there is still much work to be done, and a great need; nor are the opportunities lacking.

In spite of the changes which have taken place in Ceylon in recent years, people are still willing to look and listen as the Gospel story is told, with filmstrips, pictures or drama, or as it is sung. They will buy tracts and booklets, even Bibles, and with almost the entire population able to read now, this is the great new opportunity: to reach them through Christian literature. As so often, the supply does not meet the demand, especially in Sinhalese literature, but the churches are working together in this matter, and the flow of translations and original writing is gradually increasing.

Working together

Missionaries in Ceylon work with their Ceylonese colleagues as appointed by the *Baptist Sangamaya*, using their various gifts and talents to make the Gospel known in various ways. One goes with a Tamil colleague to the workers on the tea estates; another with a colleague who has a gift for singing and poetry to a group of Sinhalese villages; another encourages a youth group to experiment with different ways of open air work, using some of the traditional forms of poetry and drama; yet another works with the B.W.L. and Sunday school teachers.

So, in the new era in Ceylon, the work of the Church goes on and the Gospel of Jesus Christ is being proclaimed.

Names and Addresses Please

This is the time of the year when many young people leave their homes for the first time to begin their studies at universities, colleges and hospitals. For those who are Christian this is a critical time in their lives. It may be that for the first time, they will find themselves in a secular environment where their faith will meet active opposition. On the other hand they will discover Christian associations, denominational and interdenominational, in their colleges where their faith can be strengthened and their outlook broadened.

The Baptist Students' Federation seeks to provide a setting in universities and colleges where students can learn more adequately to serve the Lord and share in fellowship with other members

of their own denomination. There is a Baptist Students' Federation society in almost every English university and some teacher training colleges, as well as some of the Welsh and Scottish universities.

Any young Baptist who is going away from home this autumn to study is requested to write to the President of the Baptist Students' Federation, Mr. David Sturdy, c/o Baptist Church House, 4 Southampton Row, London, W.C.1, who will be pleased to put students in contact with their nearest B.S.F. society.

Any church which has young people going away to study is asked to write to the President of the B.S.F., giving the names and addresses of the young people.

The Value of Encouragement

"It was a very hot day, the road was steep and I was tired," writes a missionary who had just been on tour in the South Mizo District of India. "I asked the friend who was leading the way how many miles there were still to go. 'About three miles,' was the reply. 'Oh,' I said, 'I shall easily manage three miles,' and encouraged I went on.

"After walking an hour and a half and still seeing no sign of the village I asked how many miles there were still to go. 'About four

miles,' was the reply. I stopped. 'It seems to me,' I said, 'I would get on quicker if I stood still or walked back.' Laughing we went on the way.

"That evening I asked the old man why he had said three miles when he knew there were still seven miles to go. 'Oh,' he said, 'I did not really know how many miles it was, but I thought you looked tired and I wanted to encourage you.'

"Since then I have been thinking a lot about the value of encouragement."

Bilingual Bible for Angola

A bilingual Bible has been issued by the British Overseas Bible Society for use in Angola because colonial authorities have prohibited the publication of the Holy Scriptures without a Portuguese translation.

The new Bible has parallel texts in Mbundu, the national language, and in Portuguese.

Prize Returned

A young lad named Timothy picked up a balloon at Newhaven, Sussex, which had been sent off from the South-Western Council's Missionary Garden Party in London.

On receipt of the prize—a 10s. note—and on hearing the purpose for which the Garden Party was held, Timothy returned the 10s. for B.M.S. funds.

NEW WORK AMONG THE SANTALS IN NORTH INDIA

By REG and SYLVIA BOTTOMS

The province of Bihar is divided into seventeen districts. For a great number of years, the B.M.S. have established and maintained work in the three districts of Patna, Gaya and Monghyr, and the work at Monghyr has been supervised from Gaya.

Monghyr was one of the next stations to be opened after the work had been established at Serampore. Much of the Monghyr work has now been closed down, although there is a small church there today.

In and around the hills of Bihar a large number of tribal people live. They are an aboriginal people, descended from the original inhabitants of the land. Of the thirty-eight different kinds of tribal people in India twenty-nine groups are to be found in Bihar province. As some of them live in the Monghyr district, they come within the area of B.M.S. work in North India.

A closely knit community

The Santals are the largest group of aboriginals living in the Monghyr district and are mainly a farming people, who live a simple exclusive life in villages and are very closely knit together. Their religion is animistic, although very obviously influenced by Hinduism. Santali is the mother tongue; but the men and schoolchildren also speak the language of the province which is Hindi. Even though the Santals tend to live exclusively from the other peoples of the province, they have received many benefits from the government.

Two previous attempts have been made in the past to reach the Santals living in this district. First the Salvation Army then the Roman Catholics (neither of whom observe comity of missions) began work in some of the villages, and then later abandoned it, apparently because results were so few. Only a few villages were approached by these two groups, however, and for

the most part it would seem that the Santals in this district have not heard the Gospel of Christ before.

In 1961 it was decided by the Baptist Union of North India that new work be opened among the Santals. So we were asked along with an Indian evangelist, Rev. Victor Jiwan Masih, to survey the district with a view to opening up the work.

To find the villages

In the autumn of 1961, we set out to find where the Santals lived, and after travelling nearly thirty miles by bus and rickshaw found a group of Santal villages. With scraps of information gathered from here and there, and not being able to obtain a map of the district until much later, we contacted more groups of villages and tried to make friends with their inhabitants. Travelling most of the way by buses and walking many miles across fields, we have been able to contact a good number of villages. The furthest villages are about sixty miles away from the mission compound, and so we were very happy when in the autumn of 1962, we were given a

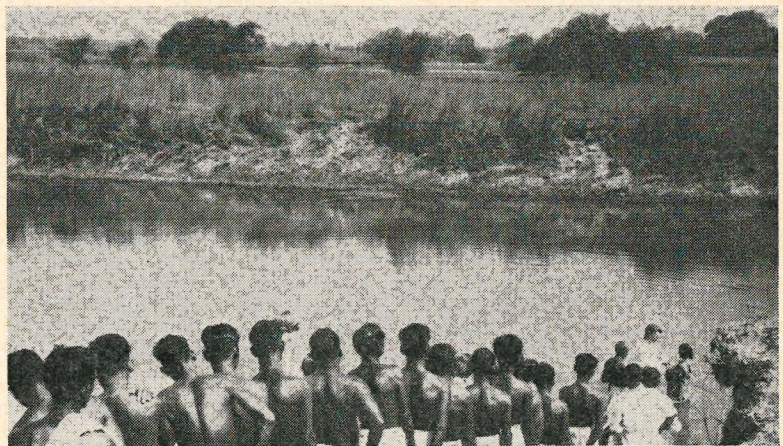
Land Rover for use in this work.

In making contacts with the people, we have had to use Hindustani as a language; though it has been possible to sell copies of the Gospels in Santali, along with tracts in Hindi which were given away. Gradually people have come to know us, as we have done our best to win their confidence. In some places we were able to stay overnight, and by means of a magic lantern, to show slides on "The Life of Christ" and some of His parables and miracles.

We have been greatly assisted in this work by the Rev. Samuel Murmu, who is a Santal pastor from the B.M.S. station at Balurghat in West Bengal. He was able to visit our area on two occasions, and his quiet and easy manner in approaching the Santals has done much to help in winning a way to their hearts.

Our hope

This is a very thrilling and satisfying work. It is well known that Santals in other areas have responded to Christ in large numbers, and we feel that before long we shall see signs of a definite forward



(Photo: S. M. Le Quesne)

A group of Santals being baptized in East Pakistan. Will there be similar results in the Monghyr District of India?

From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

A MONTH which begins with the Society's birthday and ends with Gift and Self Denial Week is a significant month indeed.

Not long ago one of our auxiliaries suggested that the New Year Prayer Meeting might in future be held on 2 October (the Society's birthday) as then the weather was more favourable. While it is difficult to change a long established practice in London of a prayer meeting on the first day of a new calendar year, there is surely some point in the suggestion that 2 October should be commemorated each year with prayer. The Society was born in prayer. And when one recalls its great history and achievement how appropriate thanksgiving is!

There can be no doubt that we stand greatly in need of prayer as we face the problems of a swiftly changing situation. This month the committees of the Society will be considering the estimates of expenditure for 1964. What a frustrating experience that can be when the opportunities are so great and so many and the expected income so much less.

The deficit appeal is behind us now. The response was most encouraging. The final figure was not known in time for inclusion here but will be announced in the *Baptist Times* as soon as possible and in the next issue of the *Missionary Herald*. We know that if in this financial year we are to meet our commitments there must be a substantial increase in the giving of our supporting churches and friends. So far the income from

the churches is about the same as at this time last year. that means that we have only six months left in which to achieve the increase we require. Here then is a matter for effort and for prayer.

But what of the following year? The Society must plan in faith and for a situation in which few factors are stable. This year, for example, there was an increase in taxation in India, due to the threat on the North East frontier, which added about £4,000 to our bill.

What a difficult task officers and committee members have when considering estimates. At present they have to ask, "Where can we cut down?" How grand it would be if they were set free and were able to ask, "Where can we advance?" A substantial increase in giving would bring that day nearer.

Yours in His service,

A. S. Clement

P.S.—We are most grateful to so many friends who are always seeking and finding new ways to help. One good and generous supporter recently realized that he had at home a quantity of foreign coins and notes. They had accumulated over the last few years after holidays or professional trips abroad. He sent them all to us in aid of the deficit. From our bankers we received £10 1s. 11d. There are probably many who have such idle money lying about. Why not send it to us to be used to send the Gospel to foreign lands?

A.S.C.

New Work Among the Santals in North India

(continued)

work in Monghyr. As we have already said, the work is being carried on in Hindustani, as it may well take two years for a missionary to become anything like proficient in the Santali language. One of the main needs just now is for a Santal worker—not only a Santal but a Santali-speaking evangelist—who is zealous to bring Christ to his own people. We have heard that all those who are at the moment studying in the Santal Theological Seminary, are committed to go back to work with the various missions who have sent them there.

Other attempts are therefore being made to find a man; and the Rev. N. K. and Mrs. Drew (who are now in charge of this new work) would appreciate your prayers that this work may not be held up for lack of an evangelist.

THE BAPTIST TIMES

Urgent missionary news, official B.M.S. announcements, and missionary articles appear regularly in *The Baptist Times*, with the co-operation of the Society's officers and editorial staff.

Keep up-to-date by reading your own paper.

THE BAPTIST TIMES
Every Thursday - 5d.

From newsagents, church agents, or by post from:

The Publications Manager,
6 Southampton Row,
London, W.C.1.



(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist Churches of the Middle River Region of the Congo Republic, with the work centred on Ntondo, Bolobo, and Lukolela. The total membership of the churches in this area is 12,228. There have been 786 baptisms during the last year.

At the Lukolela dispensary, in the charge of a B.M.S. missionary sister, there has been a continuous stream of patients. Last year over 3,300 were treated. The fact that a doctor is only able to visit the dispensary once in six months places heavy responsibility on the sister and African staff.

The hospital at Bolobo is housed in old, dilapidated and very inadequate buildings, and run by an overworked staff of African nurses, two missionary doctors, and two nursing sisters. A grant has been received from UNESCO towards the building of the new secondary school and the work has begun under the supervision of two American Mennonite paxmen.

Bolobo is an area where a number of tribal groups live, and tribal differences have unfortunately crept into church life. Pray that the reconciling power of Christ may be made manifest.

The hospital at Ntondo has secured recently the services of a hospital evangelist. He will be responsible for organizing and leading daily prayers and ward and out-patient services.

ACKNOWLEDGEMENTS

(Up to 26th July, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £1; Anon., £3; Anon., for Relief Work, £1; A Personal Member of B.M.M., £2; Anon., £1; Anon., £5; Anon., Freightage, 5s; Anon., Freightage, £1 2s. 6d.; Anon., £1; D.S., Relief Work in Congo, £5, Relief Work in Angola, £5; A Little More, Famine Relief, £2; O.A.P., £1; Anon., £1 10s.; A Student, for work of Rev. Colin Grant, £2; Anon., for work in India, £1; D.C., for work in Congo, £10; Anon., £24 10s.; A gift from a great granddaughter of Thomas Burchell, £2; A.U.S., Freedom from Hunger Fund,

£1 5s.; Anon., £4; T.W.S. and G.E.S., £50; Anon., £1; A Reader of the *Baptist Times*, £5; Anon., £1 11s. 8d.; Anon., £9; Anon., £2; "Cheerful Giver", for Angola, £5.

Medical Fund: Anon., £4.

Deficit Appeal: Anon., £2; G.S.C., £1; Anon., £3; J.W.D.A., £1; Anon., £2; Anon., 10s.; A Member of Beckenham Baptist Church, £5; Anon., £20; Baptist Member, 10s.; M.S.G., £5; Anon., 12s.; Anon., £2 5s.; Anon., £10; Anon., £5; Anon., £5; Anon., £2; With grateful thanks, W.M., £1; Anon., £12; Anon., £5; Four readers of *Wonderlands*, 4s.

Legacies

The following legacies have been gratefully received in recent months:

July		£	s.	d.
5	Mrs. Elizabeth Davies	50	0	0
8	Mrs. C. Shoosmith (Medical)	100	0	0
9	Miss G. Williams	300	0	0
12	Mrs. Marian McClure	1,750	0	0
16	Miss Florence Kate Babb	500	0	0
18	Mr. Havelock Lonsdale	40	0	0
18	Mr. Henry D. James	79	11	2
19	Miss Eliza Acworth	500	0	0
22	Mrs. Grace Hubbard	50	0	0
23	Miss Mariana James	100	0	0
25	Miss Annie Goodbun	50	0	0
26	Mrs. Annie Davies	25	0	0

MISSIONARY RECORD

Arrivals

- 4 July. Rev. N. D. and Mrs. Kennett, from Thysville, Congo Republic, for visit.
- 6 July. Miss M. M. Pringle, from Wathen, Congo Republic.
- 8 July. Miss E. G. Markwell, from Wathen, Congo Republic.
- 9 July. Dr. R. P. Shields, from Moerbeke, Congo Republic.
- 9 July. Miss A. M. Weller, from Bolobo, Congo Republic, for visit.
- 9 July. Miss R. W. Page, from E.P.I., Kimpese, Congo Republic.
- 9 July. Rev. T. I. Bowen, from Udayagiri, India.
- 16 July. Dr. Joan Pears, and Miss M. I. Painter, from Berhampur, India.
- 29 July. Miss L. W. Jenks, Miss E. M. Staple and Miss J. M. Comber, from E.P.I., Kimpese, Congo Republic.
- 30 July. Miss M. E. Hitchings, from Ntondo, Congo Republic.

Departures

- 2 July. Miss I. G. West, for Dacca, East Pakistan.
- 6 July. Miss H. A. Pilling, for Léopoldville, Congo Republic.
- 13 July. Rev. S. Patra, B.D., for Cuttack, India.
- 18 July. Rev. C. and Mrs. Gill, for Freetown, Sierra Leone.
- 24 July. Miss B. M. Cooke, for Léopoldville, Congo Republic.
- 2 August. Miss M. A. Stockwell, to Brussels *en route* for Wathen, Congo Republic.
- 4 August. Rev. D. W. and Mrs. Doonan, for Campinas, Brazil.
- 12 August. Miss B. M. Daulby, to Belgium *en route* for Ntondo, Congo Republic.

Death

- 7 July. Rev. J. H. Marker, at Hemel Hempstead, Herts. (Missionary in Congo from 1907 to 1944.)

The Baptist Missionary Society (founded 1792), 93 Gloucester Place, London, W.1. Telephone: Welbeck 1482. Telegrams: Asiatic Wesphone London. Chairman: Rev. S. E. Leslie Larwood. Hon. Treasurer: C. B. Jewson, Esq., J.P., F.C.A. Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenlynn, M.A. (Financial). Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

BAPTISM AND CHURCH MEMBERSHIP IN THE NEW TESTAMENT

JOHANNES SCHNEIDER

Translated by E. A. Payne

A fresh approach to the "Doctrine of Baptism"

Continued interest in the subject and wide discussion in recent years has made it necessary to reprint this book.

The author quotes a remarkable observation of Luther's, that "without personal faith no one should be baptized" and argues for this position.

He examines the origin of Christian baptism. He emphasizes the relation between baptism and the Church and the dilemma created by infant baptism.

This book should not be neglected by any interested in these discussions.

4/6 (postage 5d.)

OTHER BOOKS ON BAPTISM AND CHURCH MEMBERSHIP

The New Testament Teaching on Baptism

STEPHEN F. WINWARD

Fourth Impression **2/-** (postage 4d.)

The Christian Life

PAUL ROWNTREE CLIFFORD

3/6 (postage 4d.)

Baptist Principles

H. WHEELER ROBINSON

2/6 (postage 4d.)

Invitation to Baptism

R. E. O. WHITE **5/-** (postage 5d.)

Church Membership

Suggestions for Visitors to Candidates

J. O. BARRETT **4d.** (postage 2½d.)

Baptism has been discussed so exhaustively in the course of Christian history that there are those who want to study the subject in more detail and will find full bibliographies in the following:

The Biblical Doctrine of Initiation

R. E. O. WHITE **30/-** (postage 2/3)

Christian Baptism

Ed. A. GILMORE **27/6** (postage 2/3)

Baptism in the New Testament

G. R. BEASLEY-MURRAY **50/-** (postage 2/3)

Did the Early Church Baptise Infants?

KURT ALAND **16/-** (postage 5d.)

All the above are obtainable from:
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THE CAREY KINGSGATE PRESS LTD.,**

6 Southampton Row, London, W.C.1.



MISSIONARY HERALD

NOVEMBER 1963

PRICE SIXPENCE

INDIA

EAST
PAKISTAN

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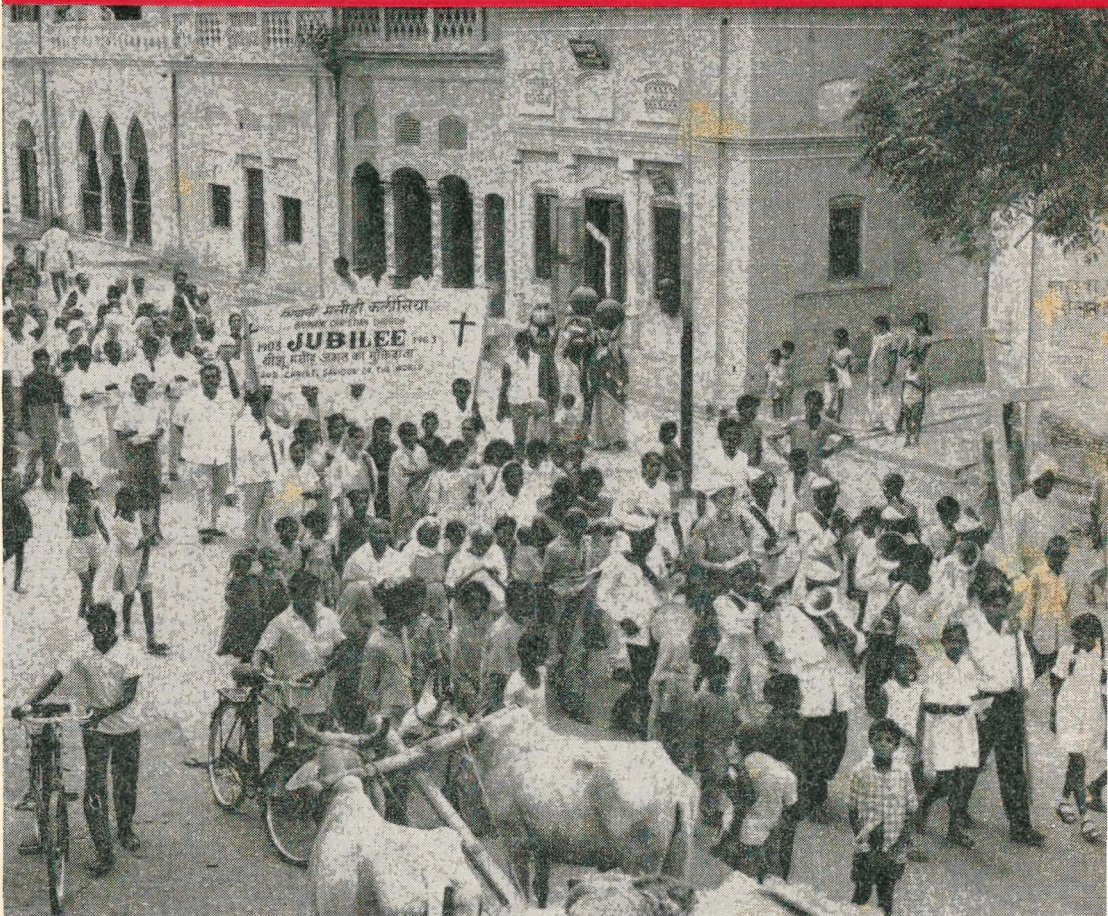
TRINIDAD

BRAZIL

SIERRA
LEONE

HONG
KONG

NEPAL



(Photo: N. B. McVicar)

Christians in a procession through the streets of the Indian city of Bhiwani in connection with the Diamond Jubilee celebrations of the church there.

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

LIFT UP YOUR EYES TO THE HARVEST

THERE are times when even in the dryest documents one comes across a sentence or a page which lifts the heart.

Church minutes, especially those which come to the Mission House from the various fields of the Society, usually contain bare resolutions. But in the minutes of the Executive Committee of the Utkal Christian Church Central Council, held earlier this year in Cuttack, there is a section headed: "Report of the Forward Movement in Evangelism". It tells something of the thrilling story of events in Orissa during the past year.

Through the foolishness of preaching

"It is true to this day," says the report, "that 'not many wise . . . influential . . . high-born' are called, and yet those whom God does call are being used by Him to the saving of men and women. The report for 1962 proves once again that through the 'foolishness of preaching' God is showing forth both His wisdom and His power. We can praise God for the spread of the Gospel, the diligence of the evangelists, and the zeal of the new converts."

It goes on: "Over 1,200 men and women were baptized in 1962: Kond Hills—624 (mostly new converts); West Utkal—590 (about 250 new converts); Ganjam—one Adibasi and 12 Harijans; Cuttack District Union (near Angul) 11 Harijans and two caste converts. Since the close of the statistical year in September 1962 almost 600 more have been baptized and almost 2,000 are under instruction."

The report continues with vigour: "Preaching continues in new villages; over 100 in the Kond Hills, over 100 in West

Utkal, many in Ganjam, 25 in Sambalpur, and eight in the Cuttack District. Many of these were first reached in 1962, none were reached five years ago. Many new churches have been formed."

It then tells of those who are labouring in Christ's vineyard: "There are 22 evangelists engaged in forward work in the Kond Hills, 32 in West Utkal, nine in Ganjam, one in the Cuttack District. In addition, evangelism is carried on by District Union workers, laymen, Christian Endeavour boys, hostel boys and new converts. An experiment in West Utkal of sending out the Bible School students in three years resulted in 25 new villages being reached with the Gospel during the summer holidays.

Special work

"Other special work includes the Berhampur Reading Room, visits to the jail by the Berhampur Pastor to give Christian teaching, preaching by laymen taking training in Sambalpur, visits to 13 bazaars near Sambalpur, and colporteur work in Ganjam. The Colporteur sold 1,000 books in a two-month period."

It also says that most of the new converts are from the lower caste groups, but preaching is not limited to these, and a few high-caste converts are recorded in West Utkal, Cuttack and the Berhampur areas.

Many strange-sounding names are mentioned in the report: the Darangabadi and Rackea areas in the Kond Hills, and other areas in West Utkal. New villages are mentioned in the Ganjam area. Work has opened up again near Angul and Machh-

kuta in the Cuttack district, but caste problems are holding the people back.

"Our Lord," says the writer of the report, who is the Rev. R. H. Whitfield, a B.M.S. missionary, "spoke of evangelism in terms of a harvest field. For us, the harvest is ripe. We must beware, therefore, of putting in the sickle here and there when Jesus, our Master, would have us 'lift up your eyes', see the total opportunity and sweep through the field gathering for Him what He has prepared."

Urgent needs

The Committee of which Mr. Whitfield is the convenor put before the Council of the Utkal Christian Church recommendations regarding (1) the need of a Gospel Van fully equipped with literature and audio-visual aids to visit non-evangelized areas; (2) the need of an evangelist to follow up Udayagiri and Berhampur hospital contacts, and (3) the need of the production of first-class tracts for Gospel work. It also intends to investigate the possibility of Radio evangelism via Manila Station; the production of more Gospel Recordings; the use of newspaper space for printing the Christian message, and the use of other advertising space for Scripture messages.

"We believe," states the report, "it is the responsibility of every Christian in general and the Church as a whole to make use of every method, means and opportunity, 'in season and out of season' for the preaching of the glorious message, which we have received, and known ourselves to be the 'power of God unto Salvation to every one that believes'."

SIXTY-YEAR-OLD CHURCH CELEBRATES

By MARIANNE FREYE

27 July, 1963, was the Diamond Jubilee celebration of the first meeting of the Baptist Church in Bhiwani, a large town 75 miles west of Delhi, on the edge of the Rajasthan desert.

IN 1885, whilst passing through Bhiwani to the native State of Loharu, Miss Thorn and Miss Rooke were asked to open a school there. Two years later, Miss Isabel Angus and an Indian Biblewoman went to live in Bhiwani and in January 1888 the school was opened. In 1890 a new young missionary joined them, Miss Theobald, later to be known and loved throughout the city as "Mama-ji". 1891 saw the arrival of Dr. Ellen Farrer and the start of the Farrer Hospital work with its enthralling story of 70 years of healing, evangelistic work and training of nurses and dispensers, remembered by thousands here as a centre of Christian love and witness.

The zenana and school work grew rapidly and men, too, listened on the outskirts of the Sunday meetings. Nearby villages were visited every week but that small group of women had to labour for nine years before in 1896 the first convert, a widow, gave her life to Jesus Christ and was baptized in Delhi.

In 1902 an Indian pastor, Rev. Samuel Mark, arrived, the first minister to live in Bhiwani and on 27 July, 1903, Miss Theobald's diary reads: "We have formed ourselves into a Church and had our first meeting this afternoon." A year later, on 29 July, a young fakir convert, Jitu, was baptized in Bhiwani itself. Slowly but steadily the Church grew as men and women gave their lives to Christ, often leaving everything to do so. They were taught, their children educated and



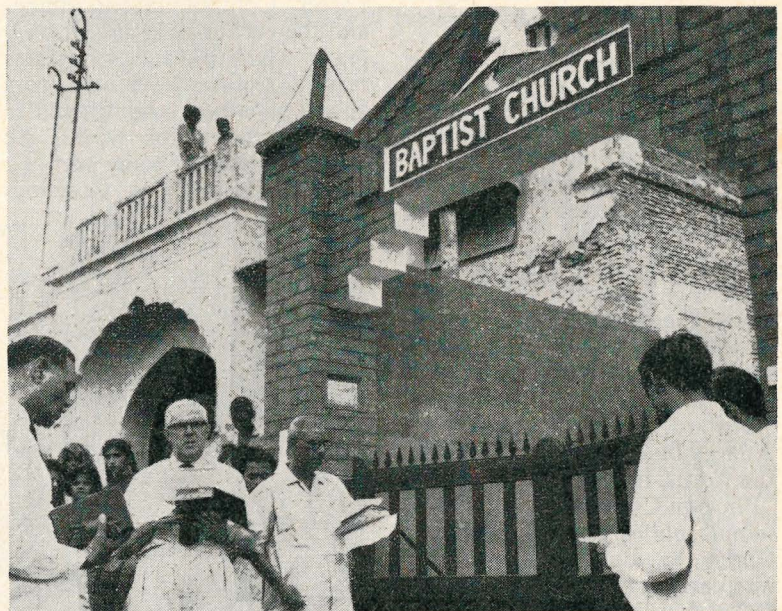
(Photo: N. B. McVicar)

Mr. W. H. Solomon, secretary of the Baptist Union of North India, preaching at the special Jubilee celebration service in the Bhiwani Baptist Church.

nurtured in the Christian faith until today their large families are scattered over India; five of the present pastors in the Baptist Union of North India offered for the ministry from Bhiwani Church and more are offering today.

So, with a sense of deep thankfulness for the past and renewed dedication for the future, on 27 July church members and friends (many from long distances) gathered in the main road outside the splendid new Jubilee gateway to the church compound.

Rev. K. Weller, India Secretary, in a brief message, declared the gateway open; Mr. W. H. Solomon, B.U.N.I. Secretary,



(Photo: N. B. McVicar)

Outside the new gateway of the Bhiwani Baptist Church, from left to right: Mr. W. H. Solomon, Rev. K. F. Weller, acting B.M.S. India Field Secretary and Rev. F. J. Martin, president of the Baptist Union of North India.

led the gathering in prayer that it might indeed be an open door of salvation for many, and singing Psalm 24 the congregation passed under the arch with its towering white cross, up the gravelled paths through lines of flowering shrubs to the newly painted church, shining in the afternoon sun. It was packed and its walls rang with the joyous sound of well-known hymns — “The Church’s One Foundation”, “We come unto our Father’s God”, and others (in Hindi, of course!)

The Rev. K. Weller gave an inspiring address, translated by the Chairman, Rev. F. J. Martin (B.U.N.I. President)—the open door of opportunity set before a Church of little power, Philadelphia, not the wealthy Laodicean Church, nor the powerful Mother Church of Ephesus for it lacked love, nor the sleeping Church at Sardis, but a Church loyal and obedient. The door stands open in Bhiwani and, as long as the Church goes out to witness and serve, Jesus Christ will keep the door of opportunity open.

Mr. W. H. Solomon followed with a ringing challenge to a life of love and prayer, in gratitude for God’s goodness in the past and dedication to His service in the future.

A young man, Maurice George, who was to be baptized next day, led the procession from the church, bearing a large golden cross. Behind him came a band of drums, trumpets and fifes and the choir singing “Onward, Christian Soldiers”. A large blue silk banner bearing the words, in Hindi and English: “Bhiwani Christian Church Diamond Jubilee, 1903–1963. Jesus Christ, Saviour of the world”, was carried by two young men, Dayal Masih and Bhana Masih, both recently baptized, the latter after much opposition. Behind marched members of the church



(Photo: N. B. McVicar)

Rev. K. F. Weller opening the new gateway of the Bhiwani Baptist Church

and friends, four miles through the crowded evening bazaars and main roads of the city. At each main cross-roads the procession halted and Rev. A. B. Singh, a young Indian pastor, read from the Bible and gave a few words of witness.

And so on to the gaily decorated mission school in the Farrer Compound for dinner and the enthusiastic *bhajan* singing in which Bhiwani Christians revel. Greetings were read from absent members and friends in many parts of the world. All were conscious of being part of a great family that day. Greetings

were brought personally from the Christian professors and students in the colleges at Pilani, 50 miles away, a new centre where services are held regularly.

That night the two bungalows and nearby quarters were full of guests. In fact, they overflowed but the rains had not yet come and everyone could sleep outside. In the courtyard behind the women’s bungalow Christian women in from the villages chattered or slept. In the city, Christian homes were bursting at the seams with visiting relatives and friends.

8 a.m. on Sunday morning a large congregation, including many Hindu inquirers, gathered in the church. Rev. V. K. Massey, pastor of the Simla Church and one of Bhiwani’s boys, conducted the service, and Rev. F. J. Martin spoke.

Then came the crowning moment of the Jubilee celebrations. Among the four to be baptized one was the granddaughter of Bhiwani’s first pastor in 1902. Two were a man and wife — new converts from Tigrana, a nearby village, the first-fruits after years of preaching and service, especially by the Rev. R. L. Morgan some twenty years ago, whose words are still

(continued on page 174)



(Photo: N. B. McVicar)

The procession moving into the church compound for the special service. It is led by Rev. K. F. Weller, Mr. W. H. Solomon and Rev. F. J. Martin.

Danish Government Gives Public Funds for Missionary Project

The Committee for Danish Technical Co-operation with the Developing Countries has granted 550,000 Danish crowns (£26,600) to two projects which have been planned and are being carried out by the Burundi Christian Council.

This is the first time that funds appropriated by Denmark for aid to developing countries have been granted for work not being carried

out by a United Nations' agency or by the government of the recipient country.

The Foreign Mission of the Danish Baptist Church arranged the contact. The Baptist Church in Burundi was founded by the Danish Baptist Church. It is a member of the Burundi Christian Council, which also includes Methodists, Anglicans, Presbyterians and Quakers.

Protestants and Catholics Co-operate in Bible Translation

Protestant and Roman Catholic Biblical experts in Ceylon will co-operate in making a new translation of the Bible in Sinhalese, the national language of Ceylon.

The Ceylon Auxiliary Bible Society will work with a team of six Catholic priests named by the Ceylon Bishops' Conference.

NEW MISSIONARIES FOR BRAZIL



REV. DAVID WILLIAM DOONAN, B.D., was a schoolmaster in Eire and Folkestone before receiving a call to the ministry. He then received training at Spurgeon's College.

He was baptized in 1955 at Drogmore Baptist Church, County Down, and is now in membership with Rendezvous Street Baptist Church, Folkestone. Keenly interested in evangelism, he has taken part in evangelistic campaigns, open-air work, and was chairman of Spurgeon's College Missionary Fellowship.

MRS. DORIS DOONAN (née LOVITT) is from Northampton, where she was baptized at Adnott Road Baptist Church in 1954. She completed her teacher training at Furzedown Teachers' Training College, and since 1958 has been teaching with a brief period of missionary studies at Carey Hall.

Both Mr. and Mrs. Doonan sailed for Brazil in August. For one year they will be occupied with language study at Campinas Language School, Sao Paulo, and then will join the other B.M.S. missionaries in Paraná State in pastoral and evangelistic work.

Waste Paper - Now in the National Library

The Baptist Mission Press, Calcutta, sells waste paper to the Salvation Army, who, in turn, sell it to the paper mills for pulping down. The profits are used for social service.

Some months ago the Salvation Army disposed, inadvertently, of old documents which might have been of historical value. There was a promise that if anything of a similar type came into their hands they would inform the Press.

They did so. A member of their staff (a leader of the Assembly of God Church) brought in a large parcel, containing scores of ancient documents, sold to the Salvation

Army by a *bikri wallah* (waste paper merchant).

The stamps appeared to be unusual. We sent the papers on to the National Library, Calcutta, possibly for their relaying to National Archives. We had a reply from the Librarian: "The documents have been preserved in the Library as specimens of Court stamps and a style of handwriting prevalent in the latter part of the nineteenth century in Bengal."

The papers were mainly title deeds and agreements over transfers and sales of property.

BERNARD ELLIS

Ceylon Bible Society Encourages Evangelism

The Ceylon Bible Society is enlisting the help of Christian families in distributing the Scriptures among non-Christians in their neighbourhoods.

A campaign is in progress to sell packets of Gospel portions in Sinhala, Tamil, and English to Christians which they, in turn, are expected to distribute.

Apart from the more effective distribution of the Scriptures, the intention is to make evangelism the concern of the average church member and not to leave it to the clergymen and full-time colporteurs.

SERAMPORE

By E. L. WENGER

1.—How The College Has Grown

ONE of our B.M.S. missionaries, attending a conference at Serampore recently, complained that he could not find his way about: there had been so many new buildings since he was last here. This is true. In the four years since early 1959, when the foundations were laid for the Administrative Building, now called the George Howells Building, some ten major projects have been completed, or are nearing completion. They are the harvest of appeals and plans made for a number of years.

Dreams seemed to fail

When Carey founded the College in 1818 he dreamed big things, but the dreams seemed to fail. For a century people could speak of the main building as "Carey's Folly". In this century George Howells saw Carey's vision and built a hostel, laboratories for science and some staff residences, but for theology and for arts work Carey's building was sufficient for another thirty years. This was because the other vision of schools for medicine and engineering within a Christian University were seen by very few, and for want of resources could not be turned into reality. Indeed, there were many who questioned the arts and science work, and even the theological work, and those who worked at Serampore must often have felt that theirs was a holding operation in the face of much criticism and with woefully inadequate resources. But they held on.

Engineering and Medicine will not now come this way: but through those difficult years the work of the College as a theo-



(Photo: N. B. McVicar)

The gates of Serampore College.

logical university was being consolidated, and in the last twenty years or so the significance of this work has been increasingly recognized—recognized, both as a college teaching students drawn from all over India and from Burma, Pakistan and Ceylon as well, and as the centre of a University to which twenty-six colleges are affiliated: the only University in southern Asia with a legally recognized power to confer degrees in Christian theology. It is recognized too, that in spite of many difficulties and tensions, the teaching of Christian theology side by side with the teaching of non-Christian students in arts and science provides fruitful opportunities to both theological and secular students.

When the Universities Grants Commission was established in 1957, the Centenary year of the establishment of the first secular universities of India, Madras, Bombay and Calcutta, its first

grants were of one lakh of rupees (about £7,000) to any college which was a century or more old. Serampore qualified for such a grant, and this met the major part of the cost of the Administrative Building.

A major grant

When the Theological Education Fund was established in connection with the International Missionary Council, Serampore College received one of the two major grants given in India. This enabled us to build additional quarters for the increasing staff needed if the College is to fulfil its tasks adequately, to build quarters for married students and post-graduate students of theology, and to undertake the necessary renovation and remodelling of the interior of the main building to make it more suitable for the modern needs of the theological department.

The Library begun by Carey has many rare and important

books. The first to recognize the importance of this Library was the Bible Society of Scotland, for it realized that the continuing work of Bible revision must build upon linguistic foundations laid by the pioneers. The Universities Grants Commission recognized the importance of the Library because of the material here for historical research, and part of its grant was used for air-conditioning the Carey Library room so that these valuable old books may be better preserved against the ravages of the Bengal climate. Friends in America recognized its importance, and through the Lilley Foundation the services of a specially trained Librarian were given to bring to the notice of scholars the books which had last been catalogued in 1871.

Current library helped

Besides the "Carey Library" of old books the current Library was also helped by the Universities Grants Commission, and new double-tiered steel shelves have been installed to house the increasing number of books in the minimum of space. And the B.M.S. has recognized the importance of this part of the

total work of the College in appointing as their fourth representative on our staff a qualified Librarian, Miss Frances Williams.

Constant B.M.S. support

For decades the support of the B.M.S. has been constant in spite of tensions and the pressure of deficits, and until recently the burden of support has been borne almost alone by our Society. Twenty-five years ago the Church of Scotland appointed a missionary member of staff, and now many societies have contributed in various degrees, such as capital grants for buildings, a missionary and his allowances, and grants for current work. Gifts from colleges in America and elsewhere have come for the provision of scholarships. A notable gift was the legacy channelled through the Women's Board of the American Baptist Foreign Mission, which provided the nucleus for the hostel now being built for women students.

In the new India there are new ideas and great educational expansion. Universities have remodelled their syllabuses to a three-year degree course, and

these have required greatly improved equipment particularly in the Science Laboratories. For such buildings the Universities Grants Commission or Government provide two-thirds of the cost: the rest has to come from other sources. With extensions to the Physics and Chemistry laboratories made in 1960 and a new laboratory for Botany, Zoology and Physiology just completed, the Science needs are nearly met, except for additional equipment. But we still need to complete the new Arts Block that was begun in 1960, both to provide better modern accommodation for its needs, and to release rooms in Carey's old building for the growing needs of theology.

First-class architects and engineers

In nearly all this work there has been the direction of a first-class firm of architects and engineers. The buildings are so sited and designed that there is no sense of overcrowding, rather of spaciousness and dignity. The quality of the Carey tradition in building is being maintained though in the idiom of modern designs.

So the building programme continues. Building and building. But what is it all for? After all it is the building not made with hands that as a mission we are concerned with. To this we turn in an article next month.



(Photo: N. B. McVicar)

Part of the Student Hostel and staff quarters at Serampore College.

B.M.S. FOREIGN STAMP BUREAU

The new address of the Rev. W. S. Davies, B.A., B.D., secretary of the B.M.S. Foreign Stamp Bureau is:

30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

Foreign stamps for sale for the funds of the Society may be sent to Mr. Davies.



(Photo: N. B. McVicar)

A jeep-driver stops on a road in the South Mizo District of India for a drink of water. The water-container is a pumpkin.

AID TO CHRISTIAN SCHOOLS GIVES STATE NO CONTROL, COURT RULES

The Andhra Supreme Court in Hyderabad, India, has ruled that Christian schools receiving government grants are not subjected to state control.

Decision in the case was made under an article of the Indian Constitution which guarantees religious minorities the right to establish and administer educational institutions.

The case was brought by officials

of a Methodist boys' academy in Hyderabad who objected to a state official's order that several teachers be reinstated following a reorganization of the school.

The court agreed with school officials that the government official had no authority to order the teachers' re-employment. It held that there is no statute which gives a state official this power.

EXTREMISTS IN INDIAN STATE ASK BAN ON PROSELYTIZING

A measure to prevent conversions by Christian missionaries has been introduced in the Madhya Pradesh State legislature.

The bill, presented by a member of an extremist Hindu group, has a clause which would make Christian converts declare before a magistrate that their conversion had not been accomplished through "temptation or pressure".

The bill accuses foreign mis-

sionaries of spreading anti-national propaganda and making converts by offering monetary inducements or by other illegal means.

The Nehru government and the ruling Congress Party which controls the Madhya Pradesh legislature, is known to oppose such measures. The bill's constitutional validity has been questioned since the Indian Constitution guarantees freedom of religion.

MEETING THE CH EXPLODING WOR

A new kind of overseas mission programme by the Wisconsin Evangelical Lutheran Synod (U.S.A.), which stresses the immediate development of indigenous church responsibility, was described at a Lutheran World Federation commission meeting in Norway.

The programme involves "a minimum outlay of men and money" from abroad by avoiding "the expensive trappings of institutional missions," chairman Edgar Hoenecke of the synod's Board for World Missions, explained in the report to the L.W.F. Commission on World Mission.

Noting that the new approach is required by the "challenge of an exploding world population and a steadily increasing ratio of non-Christians over Christians," the report said it is designed for "Christian nuclei in areas of the world such as centres of population and influence along purely indigenous lines with a minimum outlay of men and money."

This new programme, according to the report, "provides for sending two mature pastors into selected world areas with a great deal of freedom of action and choice, but a very restricted allowance for establishing places of worship and the other expensive trappings of institutional missions.

"The missionaries will be given

CONGO PROTEST PLAN

The first Protestant university in the Congo is being planned. It will be situated in Stanleyville.

Missionaries and nationals have co-operated during the past three years to lay plans for the institution to train qualified ministers, teachers, nurses, doctors and other professional people.

The new university will be open to all who have completed a six-

ALLENGE OF AN LD POPULATION

a year to prepare for their intensive work in an area, to study the language and culture and to assess the situation and select a place of beginning. Thereupon, they are to devote their full effort to winning and training a select few upon whom, in turn, they will lay their hands of blessing to exercise the powers of the Holy Spirit in winning others of their countrymen to the Gospel.

"From the very beginning these new Christians are to be trained in the ideals of self-support, self-administration and self-propagation.

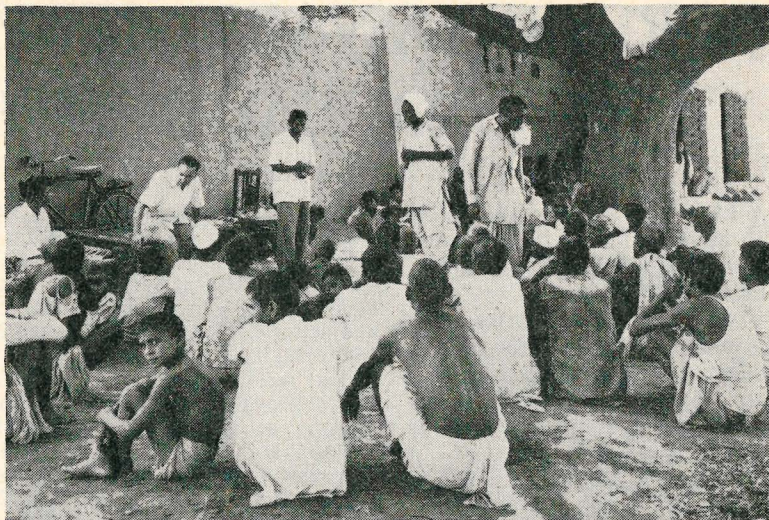
"The missionaries are to keep themselves free from too much involvement as resident pastors of the new indigenous church, rather keeping themselves free enough to begin new work in other centres of the area and leaving the first nucleus to its own development under careful controls and contacts, but without actual direction or interference, unless it be for counselling in doctrine and wise administration according to God's Word.

"They will be permitted to develop a nucleus or two in an area, but then will move on and, in keeping with the example of St. Paul, will maintain contacts with the original group only through pastoral epistles and occasional visits."

ANT UNIVERSITY NED

year secondary (high school) course. Designed to serve the entire community of Central Africa, the university will have classes conducted in both English and French.

Although an intensive financial campaign has begun in the Congo, most of the financing of the university must come from American and European churches.



(Photo: N. B. McVicar)

Christians and villagers gathering together for fellowship in the village of Lohari in the Baraut area of North India. The missionary sitting on the rope bed in the background is Rev. R. C. Bennett, Baraut District Supervisor.

INDIAN CHURCHES HAVE £30,000 PROGRAMME TO AID TIBETAN REFUGEES

The National Christian Council of India is carrying out this year a £30,000 programme to aid refugees from Tibet. This continues work which the Council began in April, 1959, for the 40,000 Tibetan refugees in India.

The 1963 programme includes: (1) the extension of medical services to two more sanatoria so that 200 T.B. patients can be cared for during the year at an approximate cost of £10 a month each; (2) scholarships, bedding, clothing, and hostels for boys and girls. Three

creches are being built. Food is provided by Church World Service; (3) livestock for refugees in the Bylakuppe Resettlement Centre; (4) the training of 300 men and boys to produce carpets, utensils, and other articles.

Dr. Leslie Cooke, director of the W.C.C.'s Division of Inter-Church Aid, Refugee, and World Service, has called the attention of member churches to the programme and said that more than £18,000 has still to be found to meet this year's budget of £30,000.

AUSTRALIAN BAPTISTS CELEBRATE MISSION JUBILEE

Australian Baptists are this year celebrating the 50th anniversary of the establishment of their nation-wide missionary society. Previous to the setting up of the national organization in 1913 individual states had their own missionary societies with work

chiefly in Bengal. The first Australian Baptist foreign missionaries went to India in 1882.

The Australian Baptist Foreign Mission Society now has work in East Pakistan, Assam (India) and New Guinea, with a total of 109 missionaries.

FOR MISSIONARY SERVICE IN THE CONGO REPUBLIC

ALL the missionaries shown on this page have left for service in the Congo Republic during the course of this year.

Their work will not be easy. They are serving in a new nation which urgently needs missionary help, but a nation which has economic and political problems of great magnitude.

Their work will be made easier if you will regularly remember them in prayer—praying that they may adapt themselves to the missionary service to which they are called and that in their work they may always be conscious of the guiding and sustaining power of Christ's Holy Spirit.

FOR BOLOBO

MRS. A. T. MACNEILL (*née* CAROLYN EDITH RITCHIE), M.B., Ch.B., received her medical training at Glasgow University.

She is a member of the Hillhead Baptist Church, Glasgow, and her Christian service has included work in sea-side missions and girls' camps.

She received a period of missionary training at Carey Hall and went with her husband (Rev. A. T. MacNeill) on his return to Bolobo at the beginning of this year.



MISS MIRIAM SMITH, S.R.N., S.C.M., is from Bath where she was baptized at Manvers Street Baptist Church in 1951. Her Christian service has included Sunday school teaching, being B.M.S. Birthday Scheme Collector, and active Christian witness in the hospitals where she has worked.

She received her nursing training at Bristol Royal Infirmary and her midwifery training at Queen Charlotte's Maternity Hospital and Paddington General Hospital. She received missionary training at Carey Hall and has spent a further year in language study in Brussels.

She went to Congo in August and will serve in the hospital at Pimu.

FOR PIMU



FOR LÉOPOLDVILLE



MISS HAZEL ANNE PILLING is from Bury where she was baptized at Tenterden Street Baptist Church in 1948 and was latterly in membership with Acomb Baptist Church, Ridgeway, Yorks. Her Christian service has included being superintendent of the primary department of the Junior Sunday school, house to house visitation and helping to form a prayer and Bible study group in the hostel where she lived.

She received teacher's training at Darlington Training College and spent two years in missionary training at Carey Hall.

She was originally intended for service in Angola, but after one year's language study in Portugal was seconded to the Congo field, because of the withdrawal of B.M.S. missionaries from northern Angola. After a further period of language study in Brussels she left for Congo in July.

She is to teach Religious Instruction in State schools in Léopoldville.

FOR KIMPESE

MRS. G. B. MERRICKS (*née* ELEANOR KATHLEEN ALTHORP), L.R.C.P. and S., D.T.M. and A., D.A., was originally a missionary with a Brethren Mission in Congo and then went to work with the Congo Protestant Relief Agency at the Institut Medical Evangelique, Kimpese, Congo.

It was there that she met the Rev. G. B. Merricks. They were married in this country and returned to Congo to continue their service at Kimpese in April.



ONE SOWETH AND ANOTHER REAPETH

By R. C. COWLING, (*B.M.S. India Field Secretary*)

“ONE soweth and another reapeth.” This saying is constantly being proved true on the mission field. A succession of missionaries may labour faithfully in an area for years without apparent result, but then, sometimes much later, the harvest ripens and is reaped by their successors.

In 1938 we were working in Monghyr. There was a fourteen-year-old boy there named Isaac Hassan. His father was an orthodox Mohammedan and his mother a Christian. I visited the home and spoke to the father about religious matters, but found him immovable in his Muslim orthodoxy. The mother, however, came to the Sunday services at the church, and Isaac used to come along on Saturdays to a youth group, where we played vigorous badminton, followed by a Bible Study and an equally vigorous discussion group.

Transferred

The following year we went on furlough and were then transferred to a station 600 miles away and for over 20 years had no contact with Monghyr. Last year, in Calcutta, I was asked to visit an old Christian woman who was bedridden after a stroke. When I went up to her room I, with difficulty, recognized her as Isaac's mother. During the intervening years Isaac had done very well at school and college and now held a responsible job under the Government of India. Whilst he was studying at Patna University, and later on, he had come under the influence of a number of missionaries, but had



(Photo: N. B. McVicar)

A hookah, a communal pipe being smoked in a North Indian village. The lip of the pipe-stem is not normally sucked by those who smoke, but they usually inhale through their hands. Only those of the same caste group smoke together.

never been able to make up his mind to be baptized. He had studied the *Koran* and Hindu religious and philosophical books as well as the Bible, but although moving towards Christ, he still hesitated.

By his mother's bedside we recalled our friendship in Monghyr 23 years earlier. He told me of his spiritual pilgrimage and finally said that he had decided at long last to ask for baptism and church membership. So it came about that Isaac Hassan was one of three highly educated, well-connected converts in responsible positions who last year confessed their faith in Jesus Christ and were baptized at Lower Circular Road Baptist Church. Many had helped with the sowing, the ground had been prepared by his mother's prayers and tears,

but at length came the harvest.

In 1935 we were stationed at Gaya. I used to go out with the Indian evangelists during the winter months in camp. We lived in tents and visited the villages in the neighbourhood of the camping site, making friendly contacts, preaching and distributing Scripture portions and tracts. A number of people seemed favourably inclined towards Christianity, but only one—a rough, unlettered man from an outcaste village asked for baptism. The more sophisticated members of the Gaya Church were at first rather hesitant about allowing him to be baptized but eventually on Easter Sunday morning, before a large congregation he made public profession of his faith in baptism. After the service he returned to

(continued on page 173)

EARLY DAYS AT PIMU

LESLIE H. MOORE

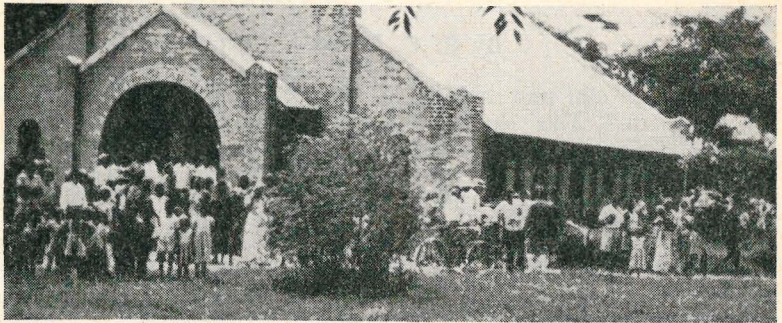
TWENTY-THREE years ago the administrative block of Pimu hospital, containing out-patients' department, consultation room, pharmacy, laboratory and operating-theatre was more or less completed, but our wards were still to be built, and our hospitalized patients were housed in a large hut with mud walls and a roof of palm thatch. Still to be built up, too, was the people's confidence in those who had gone there to lead them to Christ through the ministry of healing.

All normal cases of illness went to the village medicine-men, the witch-doctors and the midwives, and only when these had done their worst was the patient, usually dying, brought in to us. Sometimes in these circumstances we were granted a miracle of healing and then for a while more patients were brought to us in the early stages of their trouble, while there was still a good chance of helping them. Then would come a difficult case resulting in a death, and at once confidence in the Mission hospital fell once more to the lowest ebb.

The witch-doctor's treatment

There was an occasion in those early days when a man named Aloma, living in the village of Boso Mbubu some four miles from Pimu hospital, fell from a palm-tree and suffered grave internal injuries. The village witch-doctor decided that the spirit inhabiting the palm-tree was angry with him for climbing the tree and had now taken up residence in the man to torment him.

He tried a number of ways to drive out this evil spirit, one of them by fire: he had a hole dug in the ground outside Aloma's hut and Aloma was buried up to



A congregation outside Pimu Baptist Church after a morning service.

his waist in the hole; then, at the edge of the hole, up against Aloma's back, a fire was laid and lit.

Death followed by death

After four days of such treatment, when it was obvious to all that Aloma was dying, his friends at last decided to carry him to Pimu hospital, where the medical staff, bewildered by the terrible burn across the man's back, could get no satisfactory case-history from his relatives, only the assurance that he had "just" fallen from a palm-tree and that no one had any idea how the burn had been caused.

Aloma died that night in our primitive mud-and-thatch ward, but that was far from being the end of the story. Uproar now broke out, as the rumour spread that Aloma had died because someone had placed a curse upon him, and that person must be found and punished. Each relative tried to shout his indignation more loudly than the others, so as to divert suspicion from himself. Now the witch-doctor took a hand again, and after going through various rituals and casting lots, he announced that a young woman, Aloma's second wife, had placed

a curse upon her husband and so caused his death.

She protested her innocence, and was told she could prove her innocence by drinking the poison-cup, a poisonous drink prepared by the witch-doctor from the leaves of a forest tree containing a high percentage of strychnine. She drank the poison and died, so proving to the satisfaction of all the village that she was guilty and had suffered her due punishment. Thus fear and death continued their strangle-hold on a pagan village.

Confidence won

The years went by and Pimu hospital was completed. Medical services were extended to the furthest parts of the area, through rural dispensaries, ante-natal and baby clinics and injection centres. Love and knowledge began to drive out the fears and superstitions of earlier days; bit by bit the confidence of the people was won and Pimu hospital became, like all our mission hospitals, a beloved centre of light and healing. Witch-craft has not ceased completely, and, indeed, there has been a recurrence of these practices since Independence, but the great majority of the people have learnt to give thanks

BOOKS YOU WILL WANT TO READ

Books for the World by Ruth Ure Warren (Christian Focus Pamphlets, No. 18, E.H.P., 2/6) is a stimulating pamphlet on the need for the right kind of Christian literature to meet the needs of the newly literate millions. It could profitably be used as a discussion group booklet.

* * *

The Master of Time by Max Warren (The Highway Press, 3/-) is a series of retreat addresses in the form of meditations. All over-busy people could read this with profit.

* * *

The theme book of the Conference of British Missionary Societies this year is *The Bush Still Burns* by Allen Birtwhistle (E.H.P., 5/6). This is an interesting study in the subject of vocation in Christian service.

CORRECTION

In a tribute to Rev. W. D. Reynolds in the July issue of the *Missionary Herald* it was stated that he served with Rev. Lawson Forfeitt. In fact, he worked at Upoto with Rev. William Lansberry Forfeitt.

Alphabet of the Bible by Iain Hutcheson contains a series of addresses for children on objects arranged in alphabetical order. (Lutterworth Press, 4/-.)

The Bible in the Local Church by E. H. Robertson (S.C.M. Press, 6/-) attempts to give a picture of the way in which the Bible is being used throughout the world today.

One Soweth and Another Reapeth

(continued from page 171)

his village of Mahauli De where for a time he was the only Christian. But the sowing continued—a succession of missionaries and Indian workers won the confidence and friendship of the people and taught them of the grace of the Lord Jesus Christ.

Last December, 25 years after my last visit to Mahauli De, I was invited to look over the village. Now there is a neat attractive church in the village and a primary school run by the evangelist's wife. Instead of one solitary Christian there are now about 50, many of whom

have gone on from the primary school to High School. Among these was a young man named Suraj, who was a son of the first convert. After he had been introduced to me he told me of his hopes that he might be sent to Theological College so that he might pass on the good tidings that his father first heard years ago. What joy it has brought to the hearts of those who laboured there over the years to hear of this promising young man, who is highly recommended by all who know him.

One planted, others watered, but God gave the increase.

Early Days at Pimu

(continued)

to God for the missionary doctor and nurse and their Congolese co-workers.

Twenty years ago the tribe living in the Pimu area was fast dying out, decimated by disease, malnutrition and witch-craft. Now that has all been changed: the tribe is growing again, and the hundreds of babies born each year in Pimu Maternity block are as bonny as you would find anywhere.

The statistics of our mission hospitals make impressive reading, especially in these years following Independence, when so many difficult new problems have been encountered. The evangelistic side of our medical

work does not lend itself to statistics, but we thank God for the uncounted number of Congolese who can look back to their visit to a B.M.S. hospital, not only as a time of physical renewal, but also as a time when they first heard the Good News of Salvation, and found in Jesus Christ their Saviour and their Lord.



(Photo: D. Rumbol)

Dr. H. Kennedy, the doctor at Pimu Hospital, with the African male nurse in charge of the Upoto dispensary.

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From the HOME SECRETARY'S DESK

Baptist Mission House,
93 Gloucester Place,
London, W.1.

THE staff at Headquarters is taking on a new look. Dr. James Burton is now firmly established in his work as Medical Director and in connection with the Home Department is busy with his plans for medical propaganda. Group Captain A. D. Miller took over responsibility for Audio Visual Aids in September. He is formulating his plans for the further development of the work and for the renewal, improvement and increase of material available. At the beginning of the new year we expect Miss Olive Woodham of Reading to join us as Junior Organizer, a post which has been vacant since Miss Valerie Lawrence left us to join the staff of the Mission to Lepers. She will be available to advise Sunday school teachers and others on missionary education among children.

The change which will be most noticed, however, will be the departure of Rev. A. A. Wilson who has been on the staff at Headquarters since 1941. He has truly become an institution! By his devotion and zeal in the Society's affairs he has won the admiration of his colleagues; by his generosity and warm-heartedness he has gained their affection. More will be written about him in the next issue of the *Missionary Herald*.

He is retiring some months before the normal date of retirement because he wished to remarry and, if possible, settle somewhere in the West Country. The way opened up in a call to the pastorate at Lyme Regis, Dorset, which he accepted. There, we hope, he will be able

to round off a life of service to our Lord to the great good of the Lyme Regis church.

* * * *

Last month was "budget" month. The General Committee accepted for the year 1964-65 a budget on similar lines to that of the present year. It was agreed that such was the financial position of the Society that no provision could be made for advance. It will require a considerable increase in income for the churches to meet the requirements of this present budget, and such increase will need to be maintained and improved upon in the following year.

This is chiefly because the sources of income other than the contributions from the churches and legacies, on which the Society has relied in the past, are either no longer available or else substantially reduced. So while our commitments will remain the same, we shall need increased giving in order to meet them.

How disappointing and frustrating it is to be held back when so many calls are being made for help and when God is presenting us with so many challenges. But by making the Society's general financial position more secure the way is being prepared for future advance.

We stand greatly in need of your prayer that God will move His people to supply what is required.

Yours in His service,

A. S. Clement

Sixty-year-old Church Celebrates

(continued from page 164)

remembered in the village and the Scriptures he distributed read in some homes every day. Tears of joy were in many eyes when these two witnessed publicly to their faith in baptism and afterwards stood before the Church as a family to dedicate their children to God—the eldest a fine lad of twelve attending a High School and already keen enough to walk five miles to Sunday school, though he is lame. God grant this family's example may give others in that village courage to come out for Jesus Christ.

And as Bhiwani Church goes forward, what of the future? In this city of rigid Hindu orthodoxy has grown up a Church strong enough to stand and witness to its faith. Its members are mostly poor but, by systematic giving, it is the second largest contributing church to the work of B.U.N.I. Several members are keenly interested in evangelistic work in the villages. The fine Christian staff in the day-school, through daily Bible teaching and personal example uphold an institution which is respected in the city for its spirit of love and service and the classes are full. The church Sunday school includes a Bible Class of High School lads. The Bible Reading Room and Library is run by two keen young men, both offering for the ministry.

Door of opportunity

The door of opportunity is indeed open but Bhiwani is without a pastor and Satan, too, is walking up and down, even within the church itself. Another church will have to suffer that a minister may go now to Bhiwani. "Pray ye, therefore, the Lord of the harvest that He may send forth labourers into his harvest."



(Based on the Prayer Calendar)

Prayer is asked this month for the work of the Society in West Bengal, and for the 110 Baptist Churches under the care of the Bengal Baptist Union which has its headquarters in Calcutta. Also in Calcutta are the B.M.S. India Field Secretariat and the Baptist Mission Press.

The Baptist Mission Press prints Bibles, Gospels and Christian literature in over forty languages for distribution throughout South Asia.

There are fifteen Baptist churches in Calcutta which minister in six languages to people of many racial groups and cultures.

The Society's main work in West Bengal today is at Serampore College. The staff of the college is supplied by a number of Protestant missionary societies who also contribute to the cost of running the college. The B.M.S. at present has five representatives on the staff. Serampore College trains students in science subjects as well as in theology. Students come from all over India and from Pakistan, Burma and Ceylon.

Prayer is also asked for the Society's evangelistic work in the district around Balurghat, and for its share in the educational work at the Mount Hermon School, Darjeeling, the Union Christian School, Bishnupur, and the Union Christian Teaching College at Berhampore. The B.M.S. contributes two missionaries to the staff of each of these institutions.

ACKNOWLEDGEMENTS

(Up to 5 September, 1963)

The Secretaries gratefully acknowledge the receipt of the following:

<i>August</i>		Legacies		£ s. d.	
6	Miss L. D. Prophet	...	...	13	10
6	Miss A. B. Hewett	...	...	300	0 0
7	Mr. Edwin A. Rhaider-Jones	...	...	50	0 0
7	Mrs. A. G. Jacobs	...	...	100	0 0
8	Miss Ina M. Hart	...	...	50	0 0
8	Mr. M. C. Davies	...	...	550	0 0
12	Mr. Arthur Frederick Wrenn	...	...	300	0 0
19	Miss A. E. Miles (£10 Medical)	...	...	20	0 0
19	Mrs. M. J. Hamer	...	...	100	0 0
20	Mrs. K. W. Killon	...	...	100	0 0
21	Miss A. M. Jones-Pratt (Women's)	...	...	1,350	0 0
21	Mrs. E. B. Tucker	...	...	3,750	0 0
22	Miss E. M. Jackson (£75 Women's, £75 Medical)	...	...	150	0 0
23	Mrs. Florrie Frisby	...	...	200	0 0
27	Miss F. E. Jones	...	...	56	19 8
27	Miss M. A. Jones	...	...	22	19 5
29	Mrs. W. A. Greening	...	...	250	0 0
29	Mr. James W. McClure	...	...	170	0 0
<i>September</i>					
2	Mrs. M. E. Wenham (£2,000 Medical, £500 Serampore College)	...	...	3,000	0 0
5	Miss Rachel Williams	...	...	118	15 9

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: In Jesus' Name, J.B.,

£5; Anon., £1; Anon., £12; In Memory, Mr. E. M. Clark, £5; "Thank-offering", £10; Anon., 12s. 6d.

Deficit Appeal: D.W., £1; Anon., £1; D.E.F., £50; Anon., £1 10s.; Anon., £5; Anon., £50; Well Wisher, £10; Anon., £1; Concerned Newport, £5; Anon., £1; Anon., 15s.; Anon., £1; Anon., £10; Anon., £5.

MISSIONARY RECORD

Arrivals

- 2 September. Rev. W. C. and Mrs. Fulbrook, from Lukala, Congo Republic.
- 5 September. Miss D. F. Jenks, from Léopoldville, Congo Republic.
- 13 September. Rev. N. K. and Mrs. Drew, from Monghyr, India.

Departures

- 12 August. Miss B. M. Daulby, to Belgium, *en route* for Ntongo, Congo Republic.
- 15 August. Miss A. Couper and Miss J. Parker, to Belgium, for study.
- 27 August. Mr. and Mrs. A. S. Cox and family to E.P.I. Kimpepe, Congo Republic; Miss M. Smith to Pimu, Congo Republic.
- 1 September. Miss J. I. Johnson, for short-term service at Stewart School, Bhubaneswar, India.
- 3 September. Miss M. M. Pringle, to Brussels for study.
- 7 September. Miss M. White, for Chandraghona, East Pakistan.
- 12 September. Mr. G. F. A. Eayres, to Brussels for study.

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Telegrams: Asiatic Wesphone London. **Chairman:** Rev. S. E. Leslie Larwood. **Hon. Treasurer:** C. B. Jewson, Esq., J.P., F.C.A. **Secretaries:** Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenney, M.A. (Financial). **Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.**

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A Nativity Scene from a Christmas play being performed in India.

(Photo: H. R. Ferger)

THE MONTHLY MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY

CAN WE REMAIN UNMOVED BY THE NEEDS OF THE REFUGEES?

IN this issue we have made an attempt to convey something of the atmosphere of Christmas celebrations in various parts of the world.

Since this magazine is on sale in the churches during the first week in December, for obvious reasons it has not been possible to give you accounts of what is happening on 25 December this year. The articles refer to last year's celebrations. But if you read them with imagination you will be able to picture the kind of Christmas celebrations which are being enjoyed by our missionaries and the churches in which they serve.

Startling contrast

John Smith, the author of the first article, is an agricultural missionary serving in Orissa, India. His article was written when he returned to his field of service after a year's furlough in this country. Fresh from our land of plenty, he was plunged into preparations for a Christmas which reminded him of the startling contrast between East and West.

Oriya Christians, more often than not, celebrate their Christmas against the grim background of hunger.

Paul Rigden Green, the writer of *Carols before Dawn*, is a missionary in an area where the Church is growing at an amazing rate. He writes of the joy which characterizes the celebrations of the birth of our Lord among Bengalis and Santals. They sing and keep on singing for they know that the Saviour of the world has come.

J. D. W. Chapple came into my office one morning, carrying with him something of the tang

of the sea. A seaman—he was just home from one long voyage for a short leave before joining his ship for another.

Last Christmas Eve he visited Khulna, East Pakistan, and noticed things which missionaries sometimes forget to describe because they become accustomed to them. In his vivid description of a brief stay at Khulna you



Angolan refugees in Lower Congo.

can sense a little of what Christ's coming means in a Muslim land.

Peter Manicom, who is serving at the Pastors' and Teachers' Training Institute at Kimpese in Lower Congo, has given a graphic description of events last year at that Institution. You will note that Congolese Christians, who themselves are suffering from the effects of an economic crisis, with its attendant inflation and shortages, were so concerned for the welfare of their

Angolan Christian brethren that part of their Christmas celebrations meant taking a collection for them.

Such concern should, of course, characterize a Christian's Christmas.

On this page is a photograph of an Angolan refugee mother and child. As we think again this year of events in a stable long ago, and ponder the meaning of the Incarnation, can we remain unmoved by the needs of the refugees, the homeless, the hungry, and the many millions in our world who have a greater hunger—the hunger for a knowledge of a true salvation which that Incarnation brings.

Angolan refugees are no longer in the headlines of our daily newspapers, but none-the-less there are over 250,000 of them in Lower Congo, some of whom, as recent newsletters indicate, have only just arrived.

Writing from Kibentele, the Rev. David Grenfell tells of an ambushed party of two men, two women and six children, all of whom needed treatment for leg cuts and sores when they arrived in Lower Congo. While hiding, a family among them had lost two children through sickness.

Mr. Grenfell also tells of the distribution of food and clothing, for some people arriving in Lower Congo have lost all their belongings and have nothing. So the tragic story of Angola continues. It is a story which needs to be remembered at Christmas-time.

Helping to alleviate suffering

As we are preparing for our own Christmas celebrations—

(Continued on page 188)

A HANDFUL FOR THE LORD

By JOHN T. SMITH

In Orissa they give of their poverty—a handful of rice when they have a meal. Do we give in proportion to our wealth?

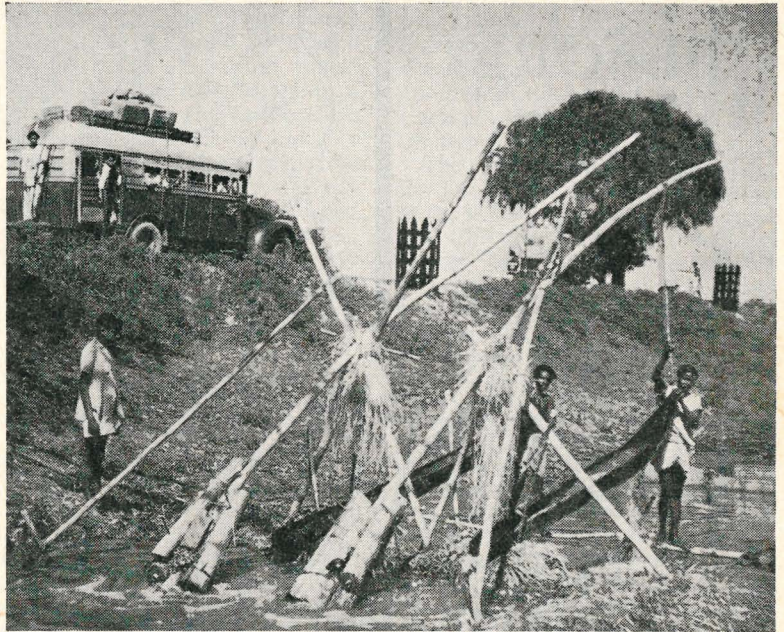
DECEMBER is the month for harvest festivals in West Orissa. The church at Diptipur had its harvest service on 9 December. It was followed by a church meeting called to discuss special services for Christmas and New Year. Arrangements for those were made quite quickly. Another matter took longer.

It was proposed to have a church feast on Christmas Day, and that was not such an easy matter about which to decide. If, at the time, every family was getting enough income to buy food then everyone would be able to contribute to a common meal. But if some families were not getting enough then asking them to contribute would just increase their hardship. That was understood and it was important to find out what the position was. So, early on in the discussion one member asked, quite casually, "Is everyone eating regularly now?"

A shock

After a year's furlough in the land of plenty it seemed even more of a shock to realize that such a question had to be asked.

There was a general buzz of conversation as all present expressed their opinion at the same time. In the end it was agreed that everyone was eating regularly now, though they had not been a short while ago. So it was decided that a feast could be held and that ninepence a head was something even the poorest could afford. Accordingly our Christmas dinner in Diptipur will be ninepenny-worth of curry and rice. That will be rather different from the meal we had last Christmas but there will be good fellowship all the same.



A primitive method of irrigation in India.

It brings to mind Proverbs 15:17. "Better is a dinner of herbs where love is than a fattened ox and hatred therewith."

Inadequate harvest

There was quite a good selection of produce at the Diptipur harvest festival but throughout the area as a whole the harvest gifts will be much less than usual because the harvest itself was not good.

Most of the crops here are rain fed and there is no adequate means of artificial irrigation. If the rains are good and continue for the crops' full growth period then the harvest will be good. If the rains are poor then the crops will be poor too.

This year the rains finished three or four weeks before they should have done. As a result

most of the main crop of rice failed. The rice had flowered, the grain had formed but there was nothing to swell it out. The plants dried up and most died. The rice was cut all the same but everyone knows that when the threshing and winnowing is done most of the grain will blow away with the wind, leaving nothing but empty husks.

The rice crop failed

The early and late rice was not so badly affected but in many places the main crop was almost a complete failure. When rice is short the price goes up—until Government controls come into effect—and it is, of course, the poorest people who are the hardest hit.

For about two months things

(Continued on page 190)

CAROLS BEFORE DAWN

By
PAUL RIGDEN GREEN



(Drawn by Paul Rigden Green)

ON Christmas morning children and many others are awake early, not with anticipation of Father Christmas, who for various reasons plays a small role in India, but the thrill of carol singing before dawn. The party, well wrapped up against the chill night air, and spaced with hurricane lamps, slowly

moves from house to house sharing in the drama of the first Christmas, the joy of telling that good news.

I shall never forget my first Christmas in India, when in the small hours I heard distant singing coming nearer. Then I could see the group of young and old as they gathered outside the veranda, the

light of the hurricane lamp illuminating faces and hymnbooks. The tunes were new to me, but suddenly they changed to a familiar tune "Hark, the Herald Angels Sing", and in a moment the 6,000-mile gap to my home was bridged and I was also at home with these new friends. When I sang with them the language then was a different one, but the sentiments of our hearts were the same.

Whether in town or village, the pattern is the same, carols before dawn. In a mission boarding school, however, there may be fewer to celebrate as the children have recently gone home for the Christmas holiday, but not before Christmas celebrations at school had taken the traditional form of a nativity play in which the children in their simple way had witnessed to the wonder of the Incarnation before an audience in which were non-Christian parents and officials. At the Christmas feast in the distribution of presents quite a few Sunday school children from Britain have shared unknowingly as their small presents have been passed on by the missionaries to grateful hands.

At Christmas a Christian hospital always seems to those who work there the happiest of places. Non-Christian patients wonder at the



(Drawn by Paul Rigden Green)

(Continued on opposite page)

Shade for the Classrooms

Eighteen months ago the Rev. T. D. Lamb, Chinese Pastor of the Ling-Liang Chinese Church, and Mrs. Lamb saw the opening of the new church and school building in Calcutta's Chinese quarter, not far from Carey Baptist Church. Mr. Lamb, a great lover of flowers and trees, longed for five trees to plant on the west side of the building, so that in time there would be shade for the classrooms. In the midst of many financial responsibilities he asked the Lord to show him how he could fulfil his dream.

Very soon afterwards there was an announcement in *The Statesman* that Calcutta Corporation would plant trees for persons who promised to care for them. Mr. Lamb was one of the first applicants. The Corporation planted two trees and built guards to protect them. Mr. Lamb was very grateful but had set his heart on five trees. The Corporation Engineer would plant three more trees if Mr. Lamb found

the money for the guards. But bricks and cement are expensive and Mr. Lamb could only offer token payment.

Mrs. Lamb and their friends thought that he should be satisfied with two trees. Mr. Lamb almost thought so, too, but he wrote a personal letter to the Corporation Commissioner, thanking him for his generosity and pointing out the need. The Commissioner did not reply by letter—he telephoned and asked if he could visit the premises. A little ceremony was quickly arranged. The Commissioner was welcomed and garlanded. He said that Mr. and Mrs. Lamb had made an oasis.

Early next morning, to Mr. Lamb's surprise, one tree had already been planted by Corporation workmen. Two other trees soon appeared, with new iron guards.

Now there are five trees, all growing and flourishing. B. G. ELLIS

New Bookroom in Patna

A new Christian bookroom has been opened in the Union Church compound in Patna, Bihar.

This bookroom, writes the honorary secretary of the committee, was "a cherished dream of many here in Patna who were hampered by lack of funds". The dream became reality through a grant from the United Society for Christian Literature and help from the Baptist Missionary Society.

The committee which looks after the bookroom is strictly adhering to the wishes of the United Society for Christian Literature and is formed of the representatives of various denominations. The committee asks for prayers for the new venture which it is hoped will be a means of Christian evangelism.

NOMINATIONS

Nominations for the B.M.S. General Committee, 1964/65, must be received by the Home Secretary, 93 Gloucester Place, London, W.1., not later than 15 January, 1964.

CAROLS BEFORE DAWN

(continued)

strange pleasure and excitement which all the Christian staff betray as they decorate the wards and verandas. Carol singing may not convey much, but a small gift (which also may have started from a Sunday school or women's meeting) conveys something of the meaning of the Saviour's birth, and the ward services illustrated with pictures and flannel-graphs tell the good news of the Saviour of all men.

Usually it is such a busy day for missionaries that their traditional Christmas dinner is sometimes postponed until the next day, or squeezed in at night, and that is the time they can keep tryst with home and loved ones especially as they listen to Her Majesty's broadcast.

But let us leave our institutions and visit some of the homes where you will not get away without eating the equivalent of a mince pie and drinking a cup of *char*. The drums, singing and music will continue off and on all day. Emulating the way in which Hindus celebrate their festivals some town groups

hire a lorry and a "mike" and tour the town. In one small town the mission Land-Rover takes a party of singers and drummers around nearly every street, at least to let everybody know that there are some Christians who are celebrating this festival for which everybody has been granted a public holiday. The same Land-Rover party would go on to visit isolated families and a couple of village churches.

The climax of the day

The climax of the day should be the church service, though it is understandable if for some it is the feast (and would they be far different from other countries?). Gay paper decorations stretch across the church, sometimes linking up with bamboo and paper contraptions, and the walls are lined with paper friezes. Every mud church and home has been freshly smeared with coloured earths, and archways of banana trees bespeak a welcome. So fine are the decora-

tions that none but the wind will dare to remove them for weeks.

The congregations are doubled, the singing enthusiastic and long, matched by a long sermon or two during which some snatch their first chance of a sleep for more than twenty-four hours, while others cannot forget the new smell and feel of their clothes, the labels still left proudly on. But in spite of distractions and anticipations Christmas Day service is always inspiring with its huge crowds, wonderful singing and the reminder of God's love.

The "love feast" or Christmas dinner, usually a combined affair for the church if it is in the village, is rarely before 2 p.m. or after sunset when it will be getting chilly. But at night in their homes or around a courtyard fire the drums beat, cymbals clash and a baby harmonium plays to lead the singing. Always the non-Christian neighbour will be found sitting and listening, and may be he too will soon be singing.

CHRISTMAS IN KHULNA, EAST PAKISTAN

By J. D. W. CHAPPLE

REAL jungle country is very sinister to look at, so still and quiet. It almost seemed as if nothing was alive among the tangled undergrowth, except for an occasional bird. As the ship swings around sharp corners the outermost boughs of the trees almost brush the ship's side as it glides past. Such jungle as this is enjoyable to watch. From the ship's rail I had a real "grandstand" view. With a powerful pair of binoculars, the jungle is brought so near that you seem right in it! One hopes to see a famous Bengal tiger or a deer or a monkey, but all seemed deserted, except for an occasional sailing craft going up to market or back to its local village.

Such was my introduction to the Pusser river in East Pakistan, as we travelled fifty miles upstream as far as ocean-going ships can navigate, until the water became shallow. There we dropped anchor in a wide stretch of the river, with twenty other large ships. This is Mungla port where the jungle has been cleared and villages and bright green patches of rice fields stretch as far as the eye can see.

The largest town

Khulna, the largest town in the area, with the nearest rail-head connection, houses the shipping agents, Customs and port officials. This town is reached by motor launch and is another thirty miles up river. The journey was very interesting and I was able to enjoy it from the cab of a fast launch. There was every conceivable type of craft on this part of the river, from one-man-power sampans, which ferry the people and their

belongings across the rivers and creeks, to barges stacked high with raw jute, the major export of East Pakistan. This is processed and pressed into bales at the factories and then loaded on to the large shallow draft paddlewheel river steamers which in turn carry the jute down the river to the ocean-going ships. Jute is used to make things like sacking, bags, lino and fabrics, and ships come from all over the world to take on this cargo.

Journey up river

On Christmas Eve my opportunity to leave my ship, the *Clan Macnair*, in the deep water anchorage and visit the Agricultural and Village Uplift Centre, Baptist Mission, Khulna, was at last realized, and the thirty-mile journey in a fast launch up the Pusser river went very quickly. The town of Khulna is situated in very low flat country. Its landing jetty is a very old, disused iron paddle-wheeled steamer of the last century, moored to the bank of the river, all the cabins turned into offices for the steamer companies, in which white-robed clerks hammered away on ancient typewriters.

A drive through the town of Khulna comes as quite a shock unless one has visited these parts before. There are few proper drains, mostly just ditches either side of the roads, which are riddled with potholes. Concrete buildings are interspersed with buildings made of bamboo and mud and in the bazaars are hundreds of people jostling one another and children darting everywhere.

The Baptist Mission station

is a solid, single-storey white-washed building with several other newly constructed houses for the students and equipment. David Stockley, who was used by God to transform the station into an agricultural teaching centre with the Gospel as the background of all its teaching, came across from the farm buildings to greet me as the jeep drove into the compound. He greeted me with a big smile and a firm Christian handshake. We met Mrs. Stockley on the veranda with their two sons and two daughters, all of whom were bubbling over with excitement for the next day was Christmas Day. The fairy lights on the Christmas tree had gone out and I was given the job of fixing them whilst David returned to the byre where his beloved animals were in need of attention. Like himself, the animals had come out from England. They were gifts sent out through "Operation Agri", from missionary-minded men in the home churches.

A thrill

Once the lights were glowing brightly on the tree and all was "shipshape and Bristol fashion" in the animal kingdom, David showed me round. It was a thrill to see all these gifts of livestock and agricultural machinery being put to such dedicated practical use for our Lord. Rows upon rows of sturdy vegetables, carefully tended by the students, covered several acres. A chicken house with hundreds of baby chicks twittering away and rows of eggs being kept warm by special lamps with the temperature carefully watched by the

keen students, a family of goats, the kids lovely cuddly little brown things which nibble at everything and chew all within reach and sound exactly like a young child when they cry, and the cow that gave them all good, rich, fresh milk—these were a few of the projects which I was shown.

Party time

Christmas Eve afternoon was the Sunday school party-time, and about thirty children joined the students in fun and games. The Moslem families living around the mission compound watched the proceedings from the other side of the bamboo fence with wide-eyed curiosity; a party expressly given for children by adults was unheard of by them and they enjoyed watching the games from their side of the fence as much as the children on the inside enjoyed playing them. The winner of each game received as a prize a sweet, a rare luxury, which soon disappeared.

After games were over, we met in the mission house. Several of the children recited and gave exhibitions of dances with bells

The Editor
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A
Joyous
Christmas

strapped to their ankles, graceful movement and expression with the hands being the main features of these dances. The highlight of the party came with the presentation of the prizes, a brightly coloured plastic beaker to each child. I had the privilege of presenting these. To see the expression on the children's faces you would have thought the beakers were made of gold and studded with jewels, instead of being made of coloured plastic.

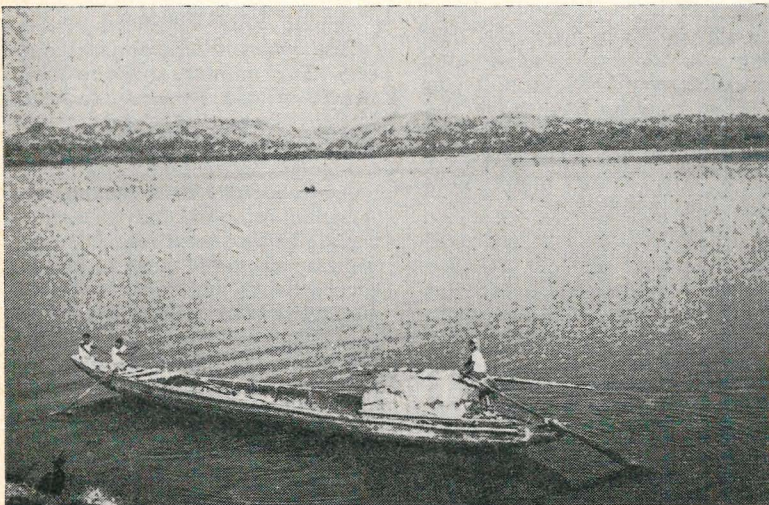
Evening prayers closed the party, and the children scampered off happily to their various homes.

Once the children's party was over a more personal Christmas Eve commenced. Presents were wrapped and a visit was made to a local carpenter to fetch a neatly finished pair of wooden stilts for each of the older children on the mission station. Everything now being ready for Christmas Day, we retired to bed, but not to sleep, as Christmas Eve is the occasion when Christian folk in East Pakistan go carol-singing to the accompaniment of bells and drums. To my ears their singing and its accompaniment sounded weird. It increased alarmingly in volume until we had to get up and open the front door and offer the customary sweetmeats and Christmas greetings. The mission house appeared to be the priority target as numerous enthusiastic groups of carollers paid their visits through the night!

The dawn had hardly commenced before the children, prompted by that Christmas morning feeling, woke up and made certain that everyone else was awake as well, and the assembled company opened their presents together.

Saviour of mankind

My visit had to end early on Christmas morning, but I was able to pay a visit to the little red-brick Baptist church where the Christians gathered for the morning service. The little church has no seats nor benches; eastern-fashion we sat on the clean floor, cross-legged, on a mat. Yet I knew that in that to me strange place of worship men and women were worshipping the same wonderful Saviour of mankind whom men have worshipped ever since the first Christmas when wise men and shepherds offered Him their adoration.

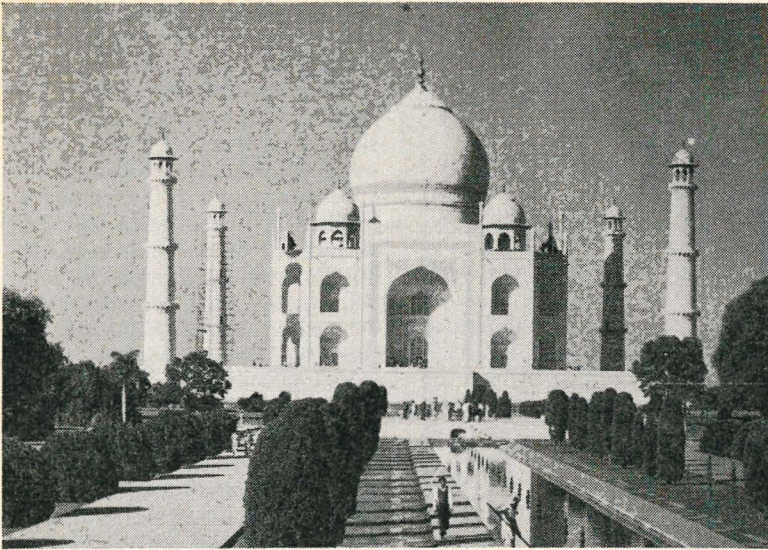


(Photo: A. S. Clement)

A boat on the Karnaphuli River in East Pakistan.

CHRISTMAS

By PETER



(Photo: A. S. Clement)

The Taj Mahal in Agra.

Call the Fire Engine!

At times it can be very frustrating to live in a foreign country while you are learning to speak the language of the local people. Miss Dorothy Smith has been studying Cantonese in Hong Kong for a year. Her teachers are quite satisfied with her progress, but there are moments when she is made particularly aware that she is still a learner.

Road accidents are frequent in the overcrowded city of Kowloon. Recently, Miss Smith saw a taxi knock down a small boy. As she picked him up a crowd of interested spectators formed, eager to see what the "foreign devil" would do.

Miss Smith writes: "All the

Cantonese I knew swiftly took leave of my brain, and I had to rely on wild gesticulations to try to keep the crowd back to let the poor child get some air. I intelligently told someone to call the fire engine instead of the ambulance (there is not much difference in the names) but fortunately he knew what I meant and the right vehicle eventually turned up.

"I do not know why it is that when you *want* to practise your Cantonese everybody around you insists on speaking English, but the moment you are in a situation like that there is not a soul in the vicinity who knows more than 'Hello' and 'Thank you'."

Fifty-four Missionaries Needed

Congolese Baptist Churches have asked the B.M.S. for 54 more missionaries to meet their urgent requirements.

They need the following missionaries:

Pastors	...	...	...	15
Single Ladies (Evangelistic work)	...	...	...	3
Teachers:				
For religious instruction	...	...	...	4

For work in secondary schools	...	...	...	10
For trade teaching	...	...	...	1
For domestic science teaching	...	...	...	5
Medical:				
Doctors	...	...	...	4
Nurses	...	...	...	7
Technical:				
Maintenance Engineers	...	...	...	4
Printers	...	...	...	1

The Christmas celebrations began on Christmas Eve with a service in the church from 11 p.m. to midnight, in Kikongo. I arrived rather late for this, as when I first went over to the church a few minutes before the service was due to begin I found that all was in darkness. I went off to send a messenger to Filipi, our Congolese electrician, and then went to get an Aladdin paraffin lamp in order that I might put it on the pulpit to supplement one or two chandeliers with candles which we traditionally have in the church for this service. By the time the lamp was ready, however, the electric light was on.

A few days before when most of the students were still here, we had a kind of Christmas pageant in the assembly hall, where strip lighting has also recently been installed since we have linked up with commercial electricity. It was fascinating to observe clouds of insects circling up high around the lights, instead of scouting around down below to see whom they could bite! Very helpful, as malaria is rife.

Great Success

The pageant was a great success. The miming spoke without words of the wonder of Jesus' birth, the choir sang part of the *Messiah* in Kikongo, and the Congolese pastor preached.

A collection was taken for Angolan refugees, but instead of a plate being passed round, people went up on to the stage to present their gifts at the manger where a Congolese baby and mother (rather an Angolan refugee mother and her baby—her husband is studying theology here) represented Mary and the infant Jesus. At first when the pastor asked for people to come up and present their gifts, I wondered whether they would be too shy to do so, and there was rather a painful pause. Then the metaphorical ice was broken, and people started streaming up to the

AT KIMPESE

. MANICOM

stage—the congregation numbered several hundred—while the choir sang over and over what I imagine was a negro spiritual translated into Kikongo. If ever people had joy in giving, it was on that occasion, though very few gave out of abundance.

Prices of food in particular are soaring, and food is very difficult to obtain. Rice, flour, and other commodities are in very short supply. There are a good many people who are starving in Congo today, and this thought can never be far from our minds.

We missionaries took a collection for refugees after our Christmas dinner.

Service in English

On Christmas morning we had a service in English, which was well attended although it had been announced in advance that it would be in English. Most of our students study English now, and some had learnt Christmas carols in their English courses. There were also a good number of missionaries present, as the B.M.S. missionaries here had invited a good number of others from roundabout.

After dinner we distributed presents. The children were thrilled with their various gifts.

In the afternoon there was a service in Lingala organized by the up-river students who form a large proportion of those who stay here in the holidays. This again was well attended. It was organized by Singa Raymond, a first-year student who was trained as a teacher at Ecole Grenfell, served in the Congolese army, returned to teaching for a time, and then felt called to be a pastor.

We had thought of a trip to the water-falls on the Bangu hills for Boxing Day, but because of the rain went instead to the cement company's swimming pool at Lukala. It was very enjoyable.



(Photo: D. Rumbol)

A scene in a village near Upoto, Congo Republic.

New Book Centre Working

The new book centre in Stanleyville, Congo Republic, is now operating. This is quite an achievement in a city where such essentials as salt and flour are in short supply, where door locks cost £5 each and electric light bulbs cost 17s. 6d. when they are obtainable.

The centre occupies three-quarters of a triangular-shaped site. At the point of the triangle there is a petrol station. The block consists of five shops used by L.E.C.O. as a rental shop, two depots, an office and a bulk store.

The men employed as heads of departments all hold prominent positions as laymen in their churches. Mr. John Abosali is the manager. Though quite young, he has had the advantage of three years' secondary education, and is quickly learning to take responsibility.

Mr. Bernard Yakusu, the salesman, is a deacon in Belge, a suburb of Stanleyville. He has learnt his job quickly and can now suggest titles of books to those who come to buy. The sales of Bibles, hymn-books and books in Congo languages are very encouraging.

The despatch department is not

yet working at full pressure as the book centre is not yet well known all over the area. Even so, some orders have come from over 500 miles away.

Apart from their work in the book centre, Mr. and Mrs. Peter Briggs have begun to hold services in English on Sunday afternoons for the Nigerian policemen with the United Nations' force whose headquarters are opposite the centre. They also hold a French class for these men on Tuesday evenings and on Wednesdays teach English to a class of Congolese.

As there is no other B.M.S. missionary in Stanleyville, Mr. Briggs has been asked to become pastor of the Stanley Baptist Church. He takes a service there in French every Sunday.

Doctors for Congo

Of the 131 Congolese medical assistants now studying under WHO auspices at universities in France and Switzerland, 59 will return to the Congo Republic at the end of the year as qualified doctors of medicine.

SERAMPORE

By E. L. WENGER

2.—How the College helps to build up the Church

LAST month we looked at the new buildings which are adding to the beauty and dignity of Serampore College. But these are only a means to an end—the building of the Church for its mission in India. What of this?

There is the building up of the Church to which the College in its theological teaching and its community life contributes. To illustrate this we could speak of former Serampore students in their varieties of service in the churches of South Asia, from Ceylon to Kashmir, from Gujarat to Burma. Instead, let me mention the men who have just completed their course in April 1963 and are beginning their life's service.

Two were ordained into the ministry of the Church of South India on Pentecost day (2 June) to serve in pastoral work in parishes. We pray that all the mental equipment and spiritual experience gained in three years of study and growth here will receive the special kindling of the Holy Spirit as they begin their life's work.

To the Chin Hills

One student returns to work in a Bible school in the Chin Hills in Burma. He will be training pastors for the villages of that area of live Baptist witness. Another student, from the Syrian Orthodox Church, expects to work among students.

One is a pastor of long experience from our own South Mizo field, who returns better equipped for the leadership of the churches there: churches which have great vitality but also great problems.

One of the great areas of Christian advance has been



The bank of the River Hooghly in front of Serampore College. In the foreground are fishing boats with their sails hanging out to dry. In the background is a jetty where raw jute is unloaded for a jute mill next door to the College.

Nagaland, but this is now practically closed to foreign missionaries. It is particularly important that the Nagas' own leaders should be thoroughly equipped, and for the last few years we have had several students from the various Naga tribes studying here. One of those who left this April will be engaged in Bible translation: veritably laying foundations for the Church there.

Deep concern

Another student is from the Baptist churches in the Garo Hills, but is unsure what door will open for him. I know from talks with him the great problems of nominal and superficial Christianity there, and how deep is his concern for his home churches: yet he is unsure whether the churches will really give him scope to serve. Similarly, a student from a Pentecostal Church is also eager to serve it, but it is not yet clear whether his church will be ready to sup-

port him full-time, or prefer to make do with untrained and voluntary workers.

This batch of leaving students gives a cross section of the Church in South Asia today with its varied problems and needs, and in them we see the wide variety of gifts that God is calling for in the ministry. Whatever the verdict of examiners may be on their academic attainments, we know from their sharing for the past three years in the total life of the College that they are men dedicated and equipped, who will be as "living stones" in Christ's Building, the Church in India.

Living stones

Buildings require foundations. Colleges require syllabuses. What courses should theological students follow to equip them to be "living stones" in the building which is Christ's Church in India?

(continued on page 188)

THE RETIREMENT OF REV. ALEX. A. WILSON

By A. S. CLEMENT
(*B.M.S. Home Secretary*)

IT was in the middle of World War II that Rev. A. A. Wilson, M.A., then minister of the Hawick Baptist Church, accepted an invitation to serve the Society as Young People's Secretary in succession to Rev. W. W. Botoms, M.A.

Born at Blantyre, Lanarkshire (the birthplace of David Livingstone), a son of the manse, he had from early years a desire to be a missionary, but the way did not open for him as it did for his elder brother William who served the B.M.S. in Congo as a medical missionary. Dr. William Wilson had died just two months before the invitation came to Alex. who saw in it a providential opportunity to continue his brother's service to overseas missions.

He brought to the Mission House experience gained in two Scottish pastorates (Ayr and Hawick) and a considerable reputation as a leader of young people. He arrived at a time of great difficulty. The main staff was then at Kettering and there were frequent journeys to London and other places to be endured in war-time conditions. Final plans were being made for the celebration of the Ter-Jubilee of the Society.

Skill in organization

Mr. Wilson threw himself into his work with great zest and devotion. He had a strong will which could overcome opponents and waiverers. Quickly he demonstrated his skill in organization in the development of the Summer School programme which, despite war-time restrictions, he greatly expanded. In

the year following the war there were eleven centres with a record number of bookings never since surpassed.

Throughout the twenty-two years of his service he has maintained his connection with Summer Schools year after year serving with great acceptance as President of one of them. Until her untimely death two years ago his gifted wife, Margaret,



(Photo: A.V.A.)

well supported him in this as in all his activities. They opened their home to young people and influenced profoundly the growth in grace and understanding of many of them, leading not a few to full commitment to Christ and whole-time service in the ministry at home or abroad.

Mr. Wilson is always the evangelist, pleading for decision; and at each school at which he was President the evangelical note was sounded loud and clear.

Director of Visual Aids

When his term of service as Young People's Secretary ex-

pired in 1946 he was appointed Director of Visual Aids. He built up a strong, well-equipped department supplying material in greater quantity and of higher quality than ever before—exhibition material, costumes, curios, plays, films and slides. He designed and executed the first of the large mobile exhibitions, and later with the assistance of Rev. Edward Holmes, produced a series of exhibitions which by their quality and scope have won widespread attention and admiration. When the Baptist World Alliance held its first post-war congress at Copenhagen in 1947, it was inevitable that he was invited to accept responsibility for the great exhibition of Baptist work there staged. At the Golden Jubilee Congress in 1955 he was responsible for the arrangements for the various meetings and again demonstrated his remarkable energy and skill in organizing.

In 1953 he was appointed Assistant Home Secretary and, under Rev. J. B. Middlebrook, became responsible for a wide variety of affairs including appointment and control of clerical staff, management of property, arrangement of meetings and assemblies, general office management and distribution of propaganda literature.

With Miss Kathleen Hasler he played a large part in the establishment and running of the Society's Conference Centre, Cilgwyn, Newcastle Emlyn and in the founding of the home for retired missionaries at South Lodge, Worthing. He represented the Society at Keswick

The Retirement of the Rev. Alex. A. Wilson

(continued from page 187)

where he organized house parties and at Filey. When Rev. George Metcalfe, his successor in the Visual Education Department resigned in 1958, he accepted responsibility again for the general oversight of that department and to him is due the credit for the development of the highly valued service in prayer tapes.

Tireless

Tireless in deputation work, he has visited the churches in the interests of the Society, spoken at conferences of missionary secretaries, and represented the Society on committees of the Conference of British Missionary Societies, notably on the Home Council and its Executive Group.

With the reorganization of the Secretariat a year ago and the coming of a Financial Secretary, many of his duties as Assistant Home Secretary were taken away. He was due to retire next September, but an opportunity came to him in the call of the Church at Lyme Regis and in view of this and of his desire to remarry and settle in the West country not too distant from his wife's home, he decided to retire early.

He has left a gap which no one will ever fill. He will be greatly missed by all at Gloucester Place and by so many in the churches. Our prayers and good wishes go with him; and we know that he will continue to serve the Society which already is so greatly in his debt, in every way that still lies open to him.

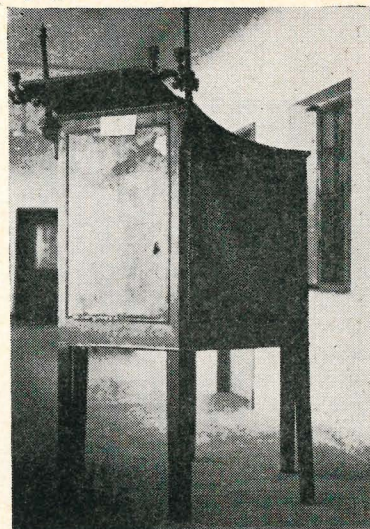
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NOW**

SERAMPORE

(continued from page 186)

In India we have a unique opportunity. Twenty-six colleges are affiliated to Serampore College by virtue of its University Charter: some of them are sponsored by several missions or churches, while others are purely denominational. One of the latest to be so affiliated, with effect from July 1963, is the Oriya Theological School, in Cuttack, which was founded and is run by the B.M.S., latterly in co-operation with the Disciples of Christ. The College in Ceylon, in which the B.M.S. co-operates, has applied for affiliation. If this is granted as from July 1964, it will be the first College outside India so affiliated. So foundations are broadened.

In the annual meeting of the Senate together with the principals of all the affiliated colleges, the matter of syllabus, and all the problems connected with the policy for theological education are thoroughly examined, usually after special committees have already done thorough work on some of them. Here the varied denominational traditions of Syrian Orthodox as well as Baptist, of Presbyterian, Anglican and Lutheran are taken into account, and the methods and emphases of theological education in America and Germany as well as Britain are weighed and tested. All these are brought into relation to the needs of the Church in South Asia, facing Hinduism, Islam, Buddhism and increasing secularism around it,



(Photo: N. B. McVicar)

Dr. Carey's pulpit at Serampore.

and facing its own internal problems.

The Registrar, a Baptist from the Telugu churches associated with the Canadian Baptist Mission, is responsible for a very complicated network of examinations conducted in seven or eight languages, at thirty different centres. Every paper is marked by two examiners and in the event of serious divergence between marks, a third examiner reads the answer paper.

In the Senate, we may say, foundations are laid, and thoroughly tested, for the theological education which is providing the "living stones" for the Church of Christ.

Can We Remain Unmoved by the Needs of the Refugees?

(continued from page 178)

and as we ourselves will share in Christmas celebrations, can we again remember the meaning of the Incarnation, in that God Himself came to this earth to share in our sufferings? Can we

also remember that those who are called to follow Christ must be willing to demonstrate the meaning of the Incarnation by helping to alleviate the sufferings of our world?

TWENTY-FIVE YEARS OF AGE

By STANLEY THOMAS

On 13 January, 1964, the Moorshead Memorial Christian Hospital, G. Udayagiri, attains its Silver Jubilee and great will be the rejoicing here in the Kond Hills. We would share with you who pray and give for us the thoughts and ideas that are taking shape as we prepare the programme for that season of remembrance.

On Saturday afternoon, 11 January, there will be a Fancy Dress Football Match between the present staff and those who are now serving elsewhere. Even the Medical Superintendent may possibly be seen on that day, howbeit with a clumsiness and shortness of breath befitting his years! In the evening there will be a short service of prayer and preparation for the days of celebration.

Service of Thanksgiving and Dedication

On Sunday morning all Christian members of the staff will meet at the Lord's Table for a Communion Service and be reminded again that all we do is in remembrance of Him. This will be followed by a Great Service of Thanksgiving and Dedication to which we shall invite friends from all over Orissa and from the villages in the Kond Hills. The Kond

Hills Christian Church Union will be holding its Working Committee just before our celebrations and we shall entertain the delegates, probably round about a hundred, as our guests for the week-end. The act of Dedication will follow our usual annual pattern when the staff of each department stand before the whole congregation and take the vow to serve faithfully for another year in the cause of Christian Healing. Later in the day the Staff Musical Group will lead an informal service when local choruses and lyrics will be sung and there will be clapping of hands and tapping of feet to the accompaniment of the drums, clappers and harmonium. Interspersed with the music will be readings of Scripture and short messages from the Gospel. In the evening an English Hymn Sing-Song will be held and at that time friends in the churches at home will be very specially in remembrance.

Monday will be the day of Anniversary. It will begin with a Procession of Witness in the town of Udayagiri and this will be followed by a Public Meeting when we hope a large crowd will share with us the joy of Jubilee. We do not yet know who will come as Chief Guests but invitations will go to the Chief Minister of Orissa, the

Health Minister, Director of Health and leaders of the Utkal Christian Church Central Council. The meeting will be held outside the hospital in a large wooden "pandal"—roofed with palm leaves. We shall make it large enough to hold a thousand people but it will have no walls so that any who come will be able to take part in what we hope will be a memorable occasion.

During the following week-end a Conference of the Orissa Branch of the Christian Medical Association of India will be held here and we expect doctors, nurses and other medical workers to share with us three days of discussion and consideration of problems concerning our medical work and the challenge of evangelism through the ministry of healing.

It will be our special joy to have with us during all these celebrations Dr. and Mrs. Gordon Wilkins to whose wise planning in the early days the hospital owes so much for the advance that has taken place these latter years. They will get a great welcome and we shall see that they take back with them memories that will never fade.

We ask you to pray for us on these historic days that they may above all be days of witness to those who as yet know not the Christ we serve.

BUY STAMPS AND HELP THE B.M.S.

THE B.M.S. Foreign Stamp Bureau has prepared stamp packets like these for sale for the funds of the Society. Each shilling packet contains 50 used foreign and colonial postage stamps; each two-shilling packet contains 100 stamps—all different.

To obtain these packets all you have to do is to send a postal order for the correct amount for the packet you require and a self-addressed stamped envelope to:

Rev. W. S. Davies,
B.M.S. Foreign Stamp Bureau,
30 Grange Crescent,
St. Michaels,
Tenterden, Kent.

The B.M.S. will be helped by this for all profits of the Foreign Stamp Bureau are used for the work of the Society.

Used foreign stamps will be gratefully received by Mr. Davies at the above address.



From the HOME SECRETARY'S DESK

BAPTIST MISSION HOUSE,
93 GLOUCESTER PLACE,
LONDON, W.1.

"YOU cannot pray every day for sixty years for the work of a hospital and not become concerned about it," wrote an old lady recently in a letter sent with a gift. Here was a clear reminder of the prayer support which means so much to our Society. Here, too, was an indication of what can be the consequence of it.

Our missionaries overseas expect us to bear them up constantly in our prayers. They are helped especially in times of difficulty and stress, when they remember that each day many people throughout Britain are praying for them. The churches they serve are also strengthened by the knowledge that churches in Britain have them in mind before the Throne of Grace. Prayer is one of the bonds which hold us together in fellowship. For the churches in China, founded by our missionaries, we cannot now do more than pray. But how important it is to continue through prayer the tie that binds us with our Chinese brethren.

But it is not because others expect it of us, or because others are helped by it that we pray. We pray because as followers of the Lord Jesus Christ we must pray. Prayer is part of our response to Him. And our prayer for the work of the B.M.S. is an extension of that fundamental petition: Thy kingdom come; Thy will be done.

It has often been suggested that prayer is not just asking

for things; and much that has been written about prayer in recent years has stressed the value of prayer for the one who prays. Sometimes writers have come dangerously near to the view that prayer is a mental exercise which either conditions the mind of the one who prays or else makes him more susceptible to spiritual influences.

But prayer is fundamentally "asking God". Prayer is always conversation with God. And the one who truly prays is always concerned for God's glory and God's kingdom and in that context for the needs of others.

Of course, the very act of praying has its effects upon the one who regularly prays. It promotes growth in grace and understanding. How can one regularly converse with God and not be made more holy? And faithful, constant intercession for the work of the B.M.S. or some part or aspect of it produces in the one who prays an ever deepening concern which demonstrates itself in increased interest and support and a more sensitive and perceptive understanding of the nature of the task attempted overseas.

We need a substantial increase in giving if we are to arrive at 31 March next without a deficit. But we need still more a substantial increase in prayer support.

A. S. Clement

A Handful for the Lord

(Continued from page 179)

were especially difficult and many people including Christians were going without food for one or two days a week.

The folk here seldom have much ready cash so most of their giving to the Lord is in kind. When the Indian housewife prepares for cooking a meal she measures out the rice in handfuls according to the number she has to feed; "One for Gajan, one for Golapi and Sabita, two for Father, one for me," and so on.

When the Christian housewife does that she will take out one for the Lord as well. That handful is put into a separate basket and at the end of the week it is all taken to church to be offered with the other gifts. Most of the Christians here follow this practice very faithfully.

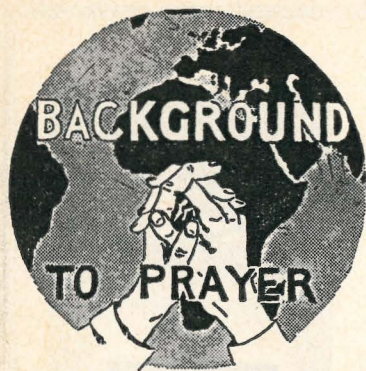
On the days when they had no food to eat they were not able to give anything to the Lord in that way—that is understandable. On Monday, say, everyone went without food and no offering was made. Then on Tuesday someone managed to get some rice and a meal was cooked. As mother portioned out the rice for that meal she set aside a portion for the Lord too—knowing that almost certainly there would be nothing to eat again the next day.

At the same time as we got to know of this situation we read concerning the churches at home that: "The average giving per member today represents a *smaller* proportion of his income than it did in 1938!"

B.M.S. NEW YEAR PRAYER MEETING

Bloomsbury Central Baptist
Church

11 a.m. Wednesday, 1 January
1964



(Based on the Prayer Calendar)

Prayer is asked this month for the Baptist churches in the South Mizo District of Assam, India, who this year are celebrating the sixtieth anniversary of missionary work in that area. During those sixty years almost all the people in the area once known as the Lushai Hills have become Christians. The Baptist community in South Mizo numbers nearly 44,000.

The South Mizo Baptist Church is also sending missionaries to the tribal people living on its borders. 1,500 Chakma and Tuikuk people have been won for Christ and the Mizo young people are working hard to increase the number of primary schools for these tribes and to provide higher education for the most promising students. So far seven primary schools have been set up.

Three missionary sisters now represent the B.M.S. on the staff of the Serkawn Christian Hospital. The nursing staff have to deal with all the difficult cases now that the hospital is without a doctor. The B.M.S. and the Mizo church are looking for someone to fill this post.

We are asked to pray for the many new converts for whom Christmas will take on a new meaning this year. Prayer is also requested for the children connected with churches and Sunday schools throughout the world and for the children of missionaries who are separated from their families this Christmas.

ACKNOWLEDGEMENTS

(Up to 7th October, 1963)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address:

General Fund: Anon., £10; Anon., £1; Anon., £5; Anon., £3 15s.; Anon., £1; Baptist Times Reader, £27; Anon., £15; Anon., £2 11s.; Anon., £5; Anon., £1; Anon., £1 5s.; Anon., £2; Anon., £9; "Scottish Baptist", £5; Anon., £25; A. H., £25; Anon., £2.

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Legacies

The following legacies have been gratefully received in recent months:

		September		£ s. d.		
12	Mabel G. Muncie	..	..	100	0	0
12	Mr. Samuel Taylor Hall	..	..	100	0	0
13	Mrs. Christine A. Smith	..	..	957	5	6
16	Mr. S. S. Pennel	..	..	5	0	0
17	Miss M. E. Julian	..	..	141	16	5
23	Miss J. P. Gibbons	..	..	1,000	0	0
26	Mrs. Janet M. Syrias	..	..	100	0	0

MISSIONARY RECORD

Arrivals

- 19 September. Rev. R. F. and Mrs. Bottoms and children, after visit to Canada.
 28 September. Rev. J. C. and Mrs. (Dr.) Garside, from Bolobo, Congo Republic.
 30 September. Rev. D. Mompoko, from Ntondo and Rev. S. Lilemo, from Yakusu, Congo Republic.

Departures

- 20 September. Miss J. F. McCullough, for Bolobo, Congo Republic.
 23 September. Miss A. M. Weller, for Bolobo, Congo Republic, after mid-term holiday.
 30 September. Rev. R. F. and Mrs. Richards and family, for Yalembe, Congo Republic.

Births

- 20 September. To Mr. and Mrs. B. Windsor, at the Moorshead Memorial Christian Hospital, Udayagiri, India, a son, Christopher John.
 1 October. To Mr. and Mrs. P. B. Peake, of West Ealing (designated for East Pakistan), a daughter, Sharon Joy.

THE BAPTIST TIMES

Urgent missionary news, official B.M.S. announcements, and missionary articles appear regularly in *The Baptist Times*, with the co-operation of the Society's officers and editorial staff.

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Secretaries: Rev. A. S. Clement, B.A., B.D. (Home), Rev. E. G. T. Madge, B.A., B.D. (Foreign), Mr. H. B. Glenny, M.A. (Financial).
Contributions and donations should be sent to the Home Secretary at 93 Gloucester Place.

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